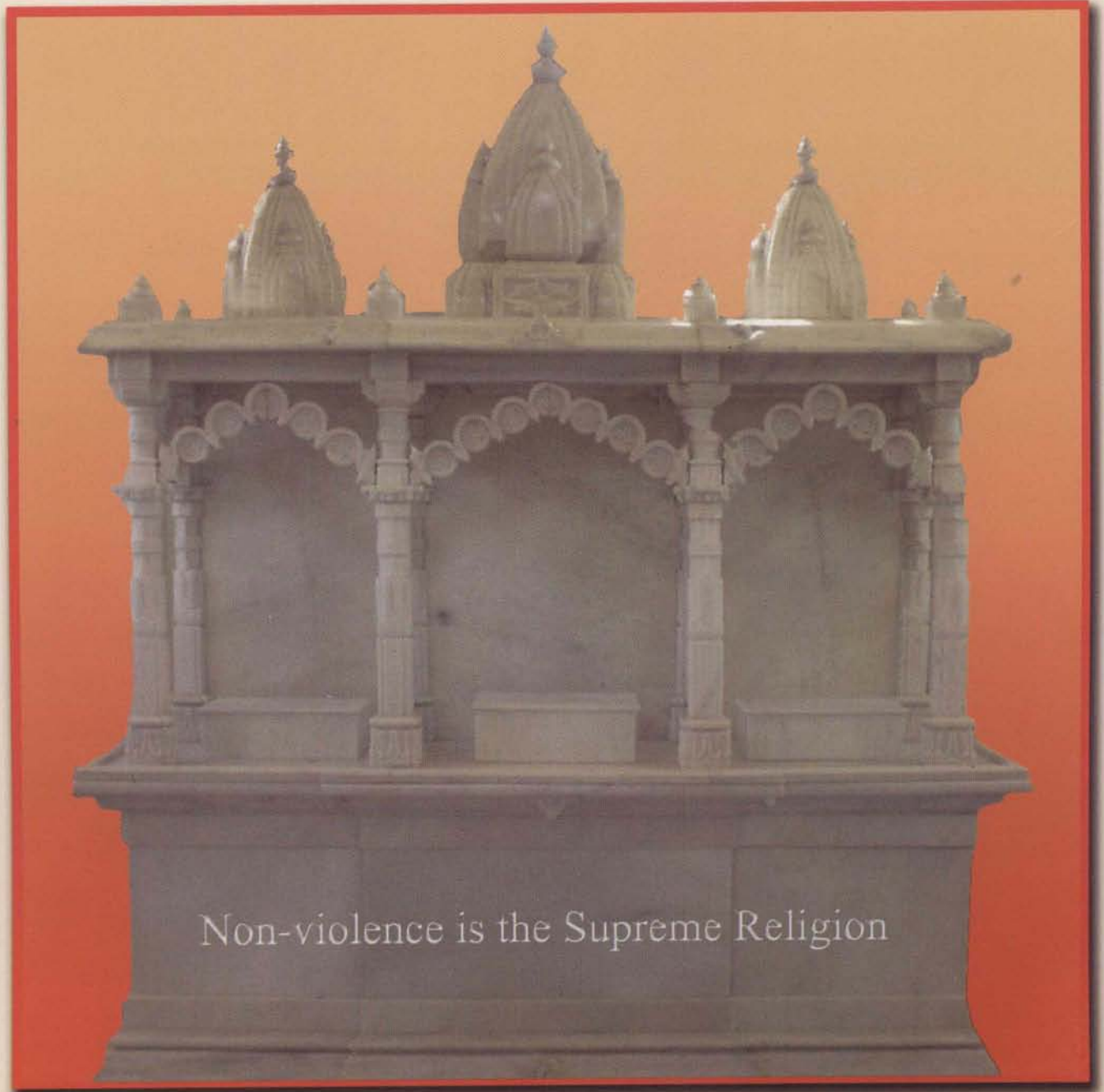


**TULSA JAIN SANGH**  
**Pratishtha Mahotsav**  
May 29-31, 2004  
**Souvenir**



**TULSA JAIN CENTER**  
**6922 S. Utica Ave.**  
**Tulsa, Oklahoma 74136**

# INDIA PALACE

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**Lunch buffet:**

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**Fine Dining:**

**5:00 PM – 10:00 PM**

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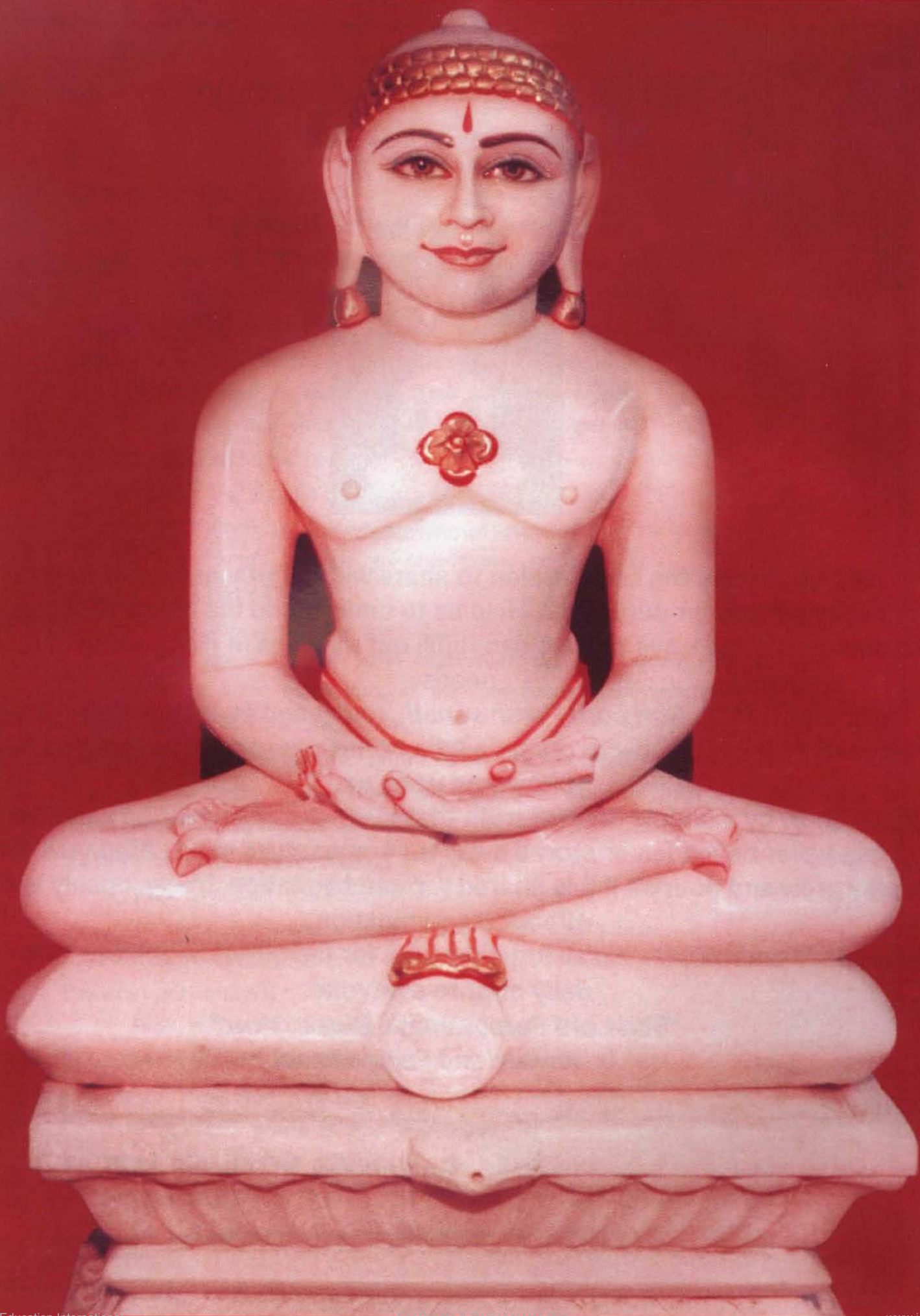
**492-8040 (Phone)**

**492-8350 (Fax)**



*Banquet Hall is available for private parties.  
Please contact manager for more information.*





***\*Pray Together\****



*Lord Parshwanath*

**Help us to have the compassion to share with others instead of always seeking more for ourselves. Help us to understand the needs of those around us and the ways that we can fulfill our purpose in filling some of those needs.**

**Most importantly, *Shri Lord Parshwanath*, today and every day throughout the year, help us to show to others a little of the awesome love that You have showered upon us.**

**Let us show by example the real truth that kindness can never be kept secret. It can never be hidden or stored away for some future need. Kindness can only grow and flourish if it is shared without hesitation, freely, openly and without discrimination.**

***Shri Lord Parshwanath*, we all together pray for the gift of happiness that You daily offer to everyone.**

***"Shri Lord Parshwanath Bless You"***

***~\* Dr. Ambalal and Pushpa Rawal \*~***

# Namokar Maha Mantra

## The Universal Prayer

### NAMO ARIHANTANAM

Obeisance to the Arihantas - perfect souls - Godmen

*I bow down to those who have reached omniscience in the flesh  
and teach the road to everlasting life in the liberated state*

### NAMO SIDDHANAM

Obeisance to the Siddhas - liberated bodiless souls

*I bow down to those who have attained perfect  
knowledge and liberated their souls of all karma*

### NAMO AIRIYANAM

Obeisance to the masters - heads of congregations

*I bow down to those who have experienced self-realization  
of their souls through self-control and self-sacrifice*

### NAMO UVAJJHYANAM

Obeisance to the teachers - ascetic teachers

*I bow down to those who understand the true nature of soul  
and teach the importance of the spiritual over the material*

### NAMO LOE SAVVA SAHUNAM

Obeisance to all the ascetic aspirants in the universe

*I bow down to those who strictly follow the five great vows of  
conduct and inspire us to live a virtuous life*

### ESO PANCHA NAMOKARO

This five fold obeisance mantra

*To these five types of great souls I offer my praise*

### SAVVA PAVAPPANASANO

Destroys all demerit

*Such praise will help diminish my sins*

### MANGALANAMCA SAVVESIM

And is the first and foremost of all

*Giving this praise is most auspicious . .*

### PADHAMAM HAVAI MANGALAM

Auspicious recitations

*So auspicious as to bring happiness and bliss.*

## TULSA JAIN SANGH INC.

Established: 1990

A Non-profit Tax Exempt Religious Organization

New Jain Center Address: 6922 South Utica Ave, Tulsa OK 74136

Mailing Address: P.O.Box 702624 Tulsa OK 74170-2624

President- Kanti Shah, V. P- Bharti Ajmera, Treasurer- Mitesh Shah, Secretary- Surendra Doshi, Derashar coordinator- Joystna Mehta  
Phone: 918.369.3163 918.747.7677 918.745.0074 918.322.5450 918.491.6392

Trustee - Chandrakant Shah, Trustee - Mridula Shah  
Committee Co-Chair

Pratishtha Chair-Kanti Shah. Invitation- Surendra Doshi (918-322-5450). Fund Raising-Dr. Ambalal Rawal (918-492-5433). Travel- Kishor Shah 918-249-4455.  
Food- Yogini Shah 918-627-8440 Cultural- Mridula Shah 918-249-4455. PA System-Rajen Shah 918-712-9640. Public Relation-Mahendra Parekh 918-459-0081

---

May 10, 2004

Jai Jinendra

On behalf of Tulsa Jain Sangh, I take great pleasure and honor to welcome our invited dignitaries and all of you to Tulsa.

These three days of auspicious Pratishtha Mahotsav will be lifetime memory. We have tried very hard to plan it perfect to be a memorable history. I hope you find it same way.

I hope and urge you to enjoy, participate and be part of auspicious Pratishtha Mahotsav.

Many members working countless hours have made this event possible. I want to thank all volunteers, members, officers and many supporters for their guidance and insight planning of this auspicious Pratishtha Mahotsav.

I sincerely hope you enjoy this event.

Sincerely,  
Tulsa Jain Sangh, Inc

*Kanti Shah*  
Kanti Shah  
President & Pratishtha Chair



# JMIC

*Jain Meditation International Center*

401 East 86 Street • #20A • New York New York 10028 • 212-362-6483 • 212-534-6090

TAX EXEMPT # M-75-ED-1739 NON-PROFIT EDUCATIONAL ORGANIZATION

## *Founder*

His Holiness Pujya  
Shree Chitrabhanuji

May 29, 2004

## *Directors*

Jivan Proctor  
Pramoda Chitrabhanu  
Barry Wolfe  
Devendra Peer

**Dear Tulsa Jain Sangha and Its Members,**

**On this great auspicious occasion of Pratishtha Mahotsav, let the blessings of Jineshwar Bhagwan shower upon your Sangha.**

**In today's time when life is suffering from war and violence, a presence of a temple is like an oasis in a desert. A Jain Temple represents the idea of *Ahinsa*, peace, love and contentment. It is like a beacon to all who walk on the path of compassion and reverence for life.**

**This temple will provide opportunities for people to meet on a regular basis for spiritual discussions and religious activities. The tradition, custom and culture of this time-honored ancient philosophy that will be imparted to your posterity are invaluable and irreplaceable. This is the best heritage one can give to our children.**

**Your Sangha is small but the work that you had taken up and have accomplished is stupendous and laudable.**

**All my best wishes for this event and celebration.**

**Jai Jinendra,**

*Pramoda Chitrabhanu*  
**Pramoda Chitrabhanu**



*Jain International Meditation Center*

E-1, Queen's View, - 28-30 Walkeshwar Road, Mumbai - 400 006, India  
Phone : 368 6887 • Tel / Fax : 367 3355

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Jivan Proctor  
Pramoda Chitrabhanu  
Barry Wolfe  
Devendra Peer

**My dear President, Directors,  
and Members of Tulsa Jain Sangh,**

**Jai Jinendra!**

**Blessings to all of you. You are receiving blessings by servicing the cause of Reverence for Life and by providing an environment of purity and sanctity in the form of a temple. The Temple of Bhagwan Mahavira Swami. This Pratishtha Mahotsav is a great occasion for all peace-loving aspirants.**

**This Temple welcomes one and all, and it is an inspiration to all. People from all walks of life, without discrimination of caste or creed, man or woman, young or old, rich or poor, can come and pray peacefully to get in touch with their inner beauty and tranquility.**

**The greed of man and the ego of politicians, the narrow-mindedness of parochialism and fanaticism of fundamentalists have driven people to separatism and hate. War is dehumanizing. Because of war, exploitation and capitalism, millions of people are being killed, and billions are suffering agonizing pain and torture. In this perplexing climate of fear, suffering and uncertainty, the living message of *Ahimsa and peaceful co-existence is an answer*. It is a healing and soothing balm.**

**Vardaman Mahavira lighted the lamps of *ahimsa, anekantavada, aparigraha, law of karma, and self-realization*. Now it is our privilege to go on pouring the oil of service in these lamps to keep illuminating the path of love, peace, understanding, and simplicity.**



*Jain International Meditation Center*

E-1, Queen's View, - 28-30 Walkeshwar Road, Mumbai - 400 006, India  
Phone : 368 6887 • Tel. / Fax : 367 3355





Dr. Dayal T. Meshri  
President/CEO

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*Hereby, we, Drs. Dayal, Indu, Gita,  
Sanjay, Julie, Asha, Bella & Daya Meshri,  
convey our hearty congratulations to the Members  
of the Tulsa Jain Sangh for the task they undertook  
and built this beautiful  
Jain Temple, which will be a happy and healthy  
bond between Hindu and Jain Community for  
many years to come!*

*We wish the organizers & volunteers a great success  
at Pratishtha Mahotsav with the blessings of  
Bhagwan Mahaveerji.*

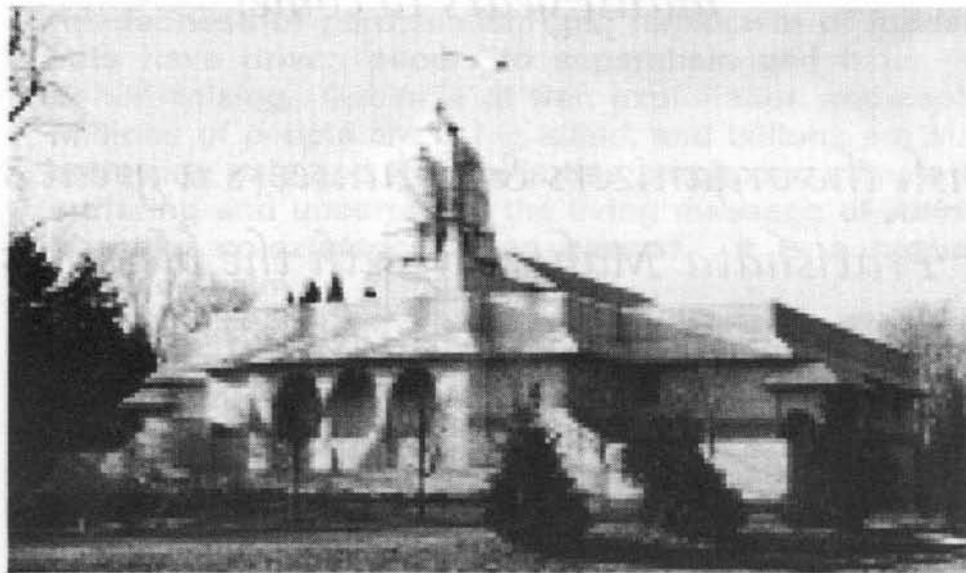


***CONGRATULATIONS,  
JAIN SOCIETY OF TULSA,  
OKLAHOMA***

**for Temple Pratishtha**

**WITH BEST COMPLIMENTS FROM**

**THE JAIN SOCIETY OF  
GREATER DETROIT**



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Shree Chitrabhanuji

## *Directors*

Jivan Proctor  
Pramoda Chitrabhanu  
Barry Wolfe  
Devendra Peer

Now it is time for all of us to bring Jain Dharma to life through practice and expression, to protect the sacredness of all life form and to influence our surroundings and our growing generation. This enlightened generation will in turn influence others, and the succeeding generations would influence their coming generation. In this way, the teaching and heritage of Peaceful Liberators will go on and grow forever. We are what we are as vegetarians and believers in Reverence for Life because of the influence of our ancestors and parents. So, in the same way, by being models, we will be able to influence future generations.

Let us tap the power of our senses, mind, heart and soul by nourishing our body with vegetarian food, enlightening our mind with creative ideas, enriching our heart with the experience of Reverence for Life, and illuminating our soul with wisdom and self-realization.

May my appreciation and blessings be with all of you on this auspicious occasion.

Love and Blessings,

*Chitrabhanu*



*Jain International Meditation Center*

E-1, Queen's View, - 28-30 Walkeshwar Road, Mumbai - 400 006, India  
Phone : 368 6887 • Tel. / Fax : 367 3355



Best Wishes for  
*The Pratishtha Mahotsav*  
*Conducted under guidance and presence of*  
Pujay Gurudev Shree Chitrabhanuji  
*And*  
Pujay Shree Pramodaben Chitrabhanu

*Dhara, Hardik, Rita & Ketan Sheth*  
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*Tulsa, OK 74133*  
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Sri Parshwanathaya Namah  
Sri Padmavathi Devi Prasanna

Sri Swamiji : (08185) 62721  
Office : (00185) 62722



HIS HOLINESS JAGADGURU SWASTI SRI SRI SRI

SRI DEVENDRAKEERTY BHATTAKAKA PATTACHARYAVARYA MAHASWAMIJI

SRI HOMBUJA JAIN MATH

P.O. HOMBUJA. Shimoga Dist. Karnataka State, INDIA - 577 436.

ಪರಮಪೂಜ್ಯ ಶ್ರೀಮದ್ ಜಗದ್ಗುರು, ಭಾರತಗೌರವ, ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ  
ಶ್ರೀ ದೇವೇಂದ್ರಕೀರ್ತಿಭಟ್ಟಾರಕ ವಟ್ಟಾಚಾರ್ಯವರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳವರು  
ಶ್ರೀ ಹೊಂಬುಜ ಜೈನ ಮಠ

ಅಂಚೆ ಕಛೇರಿ : ಹೊಂಬುಜ. ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ. ಭಾರತ - ೫೭೭ ೪೩೬.

HOLY BLESSINGS

APRIL 22nd 2004

Ref No : .....

Date.....

IT IS OUR PLEASURE TO KNOW THAT TULSA JAIN SOCIETY IS GOING TO PUBLISH A SOUVENIR TO COMMEMORATE THE CONSECRATION CEREMONY OF NEW JAIN IDOLS IN THE NEW JAIN TEMPLE AT TULSA, OKLAHAMA, USA BEING HELD FROM MAY 29th THROUGH 30th 2004.

LORD TEERTHANKARS USED TO PREACH THE HOLY DHARMA IN THE SAMAVASARANAS IN ANCIENT DAYS. BUT DURING THE ABSENCE OF SUCH HOLY SAMAVASARANAS NOBODY COULD GO TO SAMAVASARANAS TO CRAVE THE BLESSINGS OF LORD TEERTHANKARAS. HENCE OUR ANCIESTORS BUILT THE TEMPLES AS THE REPLICAS OF SAMAVASARANAS AND INSTALED THE IDOLS OF LORD JINESWARAS. (TEERTHANKARAS). SAME PROCEDURES ARE BEING FOLLOWED DURING THESE DAYS ALSO. THESE TEMPLES GENERATE THE SPIRITUAL, RELIGIOUS AND MORAL VALUES REQUIRED IN OUR DAY TO DAY LIFE.

WE APPRECIATE TULSA JAIN SANGH AT TULSA, OKLAHAMA, USA FOR THEIR EFFORTS IN BRINGING UP A JAIN TEMPLE DEDICATED TO ALL SUBJECTS OF JAIN FAITH VIZ SWETAMBAR, DIOMBAR, STANAKVASI, TERAPANATH, SRIMAD RAJ CHAND PANTH ETC. THEIR EFFORTS SHALL BRING THE HARMONY AMONG ALL THESE SUBJECTS WHICH IS THE NEED OF THE HOUR.

WE BLESS FOR THE GRAND SUCCESS OF THE PRATHISTA CEREMONY.

WITH BLESSINGS.

(H.H. JAGADGURU SRI DEVENDRAKEERTY MAHA SWAMIJI)



# JAINA

## Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) EI # 54-1280028

JAINA Headquarters: P.O. Box 700, Getzville, NY 14068 USA : Phone & Fax (716) 636-5342

परमपरोपद्रो विजयम्  
NON-VIOLENCE

April 26, 2004

**President**

Anop R. Vora  
Rochester, NY  
(585) 473-9290  
vora5000@yahoo.com

**First Vice President**

Kirit C. Daftary  
Waco, TX  
(254) 776-4209  
netrat@att.net

**Secretary**

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sushiljain@aol.com

**Treasurer**

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**Sumati Shah**

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(516) 625-8617  
drsshah@aol.com

**Past President**

Bipin D. Parikh  
Des Plaines, IL  
(847) 699-1294  
dmdmrch@core.com

Tulsa Jain Sangh, Inc.  
PO Box 702624  
Tulsa, OK 74170-2624

Dear Friends:

I am very pleased to know that the Pratishtha ceremony at Tulsa Jain Sangh is being celebrated during the Memorial Day weekend this year. I am sorry that I will not be able to participate in this important event due to my daughter's wedding at the same time.

I sincerely wish and pray that the whole celebration will be a great success and the attendees imbibe great values of the Tirthankars, Monks and Saints.

Building a temple with limited resources is not a small feat by any means. My heartiest congratulations to the local Sangh for this great achievement.

Best wishes for a memorable Pratishtha Mahotsav.

With warmest personal regards,

Anop R. Vora  
President, JAINA

Jaina\Memo-04\Tulsa Sangh-4264

# FORWARD

The Temple is our Soul;  
The Jain Center is our Dream.

The Temple is a monument of  
Peace, Harmony and Truth.  
Pratishtha is the first step towards promoting:  
Peace through Non-violence (Ahimsa);  
Utmost reverence to all forms of life;  
Harmony with the environment and  
compassionate interdependence  
with nature and all living beings,  
and Truth through the multiplicity of views (Anekant),  
as foundations of a civilized society.

With the creation of an inspiring Jain Center,  
we are fulfilling our Dream  
to pass our rich Jain Heritage  
to the able hands of our Youth.  
Our ultimate accomplishment will be the  
active involvement of our community  
for generations to come.

## Tulsa Jain Sangh Pratishtha Mahotsav 2004

### TULSA JAIN SANGH INC.

Established: 1990

A Non-profit Tax Exempt Religious Organization

New Jain Center Address: 6922 South Utica Ave, Tulsa OK 74136

Mailing Address: P.O.Box 702624 Tulsa OK 74170-2624

President- Kanti Shah, V. P- Bharti Ajmera, Treasurer- Milesh Shah, Secretary- Surendra Doshi, Derashar coordinator- Joystna Mehta  
Phone: 918.369.3163 918.747.7677 918.745.0074 918.322.5450 918.491.6392  
Trustee - Chandrakant Shah, Trustee - Mridula Shah

#### PLEDGES RECEIVED TOWARDS TULSA JAIN CENTER

Name	\$
Mr. & Mrs Nilesh Bhow	\$21,000
Mr. & Mrs Haresh Ajmera	\$15,000
Mr. & Mrs Mukesh Shah	\$15,000
Mr. & Mrs Ashok Patel	\$10,000
Mr. & Mrs Kishor Mehta	\$8,000
Mr. & Mrs Milesh Shah	\$8,000
Mr. & Mrs Rajen Shah	\$5,101
Mr. & Mrs Ambalal Rawal	\$5,001
JAINA- Charitable Trust.	\$5,000
Mr. & Mrs Rasik Shah	\$5,000
Mr. & Mrs Dayal Meshri	\$5,000
Mr. & Mrs Ketan Sheth	\$3,001
Mr. & Mrs Pankaj Sheth	\$3,001
Mr. & Mrs Gaurang Shah	\$3,001
Mr. & Mrs Mahendra Parekh	\$2,500
Detroit Jain Society	\$2,500
Bina Lalan	\$2,001
Mr. & Mrs Kanti Shah	\$2,000
Mr. & Mrs Surendra Doshi	\$1,502
Mr. & Mrs Ashok Ranchod	\$1,501
Mr. & Mrs Dixit Kadakia	\$1,102
Mr. & Mrs Kirti Shah	\$1,002
Mr. Mrs, Laxman Godhanian	\$1,001
Mr. & Mrs. Mehul Rajparia	\$1,001
Jain Society of New Jersey	\$1,001
Mr. & Mrs Suresh Bharani	\$1,001
Mr. & Mrs Tushar Mehta	\$501
Mr. & Mrs Shukhadia	\$501
Jain Society of Washigton	\$501
Mr. & Mrs. Niraj Gandhi	\$500
Bijal Sutaria	\$301
Mr. & Mrs. Sanghvi	\$201



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Trustee - Chandrakant Shah, Trustee - Mridula Shah

April 24, 2004

#### Our Achievements

- 1986 – [A] Sunday Jain School started for children
- 1990 – [A] Jinchandraji and Kirtichandraji ( Triputi Bandhu ) visited Tulsa  
[B] Inspired to form Sangh and start Bhakti and Bhojan once a month  
[C] Pray together, Eat together and Stay together
- 1990 – [A] Tulsa Jain Sangh established
- 1991 – [A] JAINA approved and welcomed Tulsa Jain Sangh as A Member  
[B] Three days Yoga camp on lake by Triputi Bandhu Jinchandraji and Kirtichandraji conducted The Yoga Camp  
[C] Donated \$5000 to open free Ayurvedic Dispensary in Thithal, Gujarat, India
- 1992 - [A] Sponsored Medical Camp in Tithal, Near Valsad, Gujarat, India
- 1993 – [A] Tulsa Jain Derasar opened with Murti Sthapana Ceremony  
Jinchandraji Muni & Vinod Shah of New York conducted ceremony  
[B] Donated \$2500 for modern medicine for Thithal Dispensary
- 1994 – [A] Donated \$5,314 to the victims of 1993 Latur, Maharashtra Earthquake. The fund were raised by Tulsa Jain Sangh, Shri Lord Krishna Society & Hindu Society of Oklahoma & donated to Lions Club of Dhobi Talao, Bombay, India  
[B] Sponsored Free Medical Camp in Tithal with India Association of Toledo, Ohio, USA
- 1995 – [A] Awarded \$1500 scholarship based on merit to Jain Students  
[B] Sangh went to 1 St Jain Youth Convention to Houston, Texas by bus
- 1996 - [A] Jain Center with Jain Derasar (Jain Temple) movement started  
[B] Purchased the land at cost of \$44,000 for Tulsa Jain Center
- 1997 - [A] Tulsa Jain Youth hosted Regional Youth Convention  
[B] JAINA Charitable Trust approved \$5000 grant to Tulsa Jain Sangh  
[C] STARTED PROCESS FOR JAIN CENTER BUILDING PERMIT
- 1998- [A] Donated \$4151 with the help from Dr. Haresh & Mrs. Bharati Ajmera to Shri Kadiadra Kelavani Mandal for Computer Training Centre  
[B] Donated \$1501 to Eye Hospital in Veerayatan, Rajgir, Bihar, India  
[C] Medical student Ami Doshi did her one month rotation at Veerayatan  
[D] Donated \$1501 to 3<sup>RD</sup> Biennial YJA Convention in Houston, TX.
- 1999 – [A] Donated \$3650 to Bhartiya Jain Sanghatana , Pune , India under the Program called “ Sponsor A Child “ for 1993 Latur, Maharashtra, India Earthquake homeless and destitute children at WREC.  
[B] Donated \$2401 to Cyclone Relief Fund for India  
[C] Donated \$4751 to R. M. Eye Hospital in Gujarat, India  
[D] South Regional Jain Youth Convention, Thanksgiving 1999 by the Youth group of Tulsa, OK and Dallas, TX
- 2000- [A] Donated \$2500 to publish book in English by Acharya Mahapraja  
[B] Jain Society of North Texas / Dallas visits Tulsa & donates \$501
- 2001- [A] Construction of Jain Center started.  
[B] Donated \$25,000 thru Jaina to built school in Kutch, India.
- 2002- [A] Continue construction of Jain Center.
- 2003- [A] Finish Construction of Jain Center.
- 2004- [A] Pratishtha is scheduled on May 29, 30 & 31. Gurudev Chitrabhanuji, Ben Promodaji and Bhatarak Devendrakirtiiji will bless pratishtha Mahotsav.

## TULSA JAIN SANGH INC.

President- Kanti Shah, V. P- Bharti Ajmera, Treasurer- Mitesh Shah, Secretary- Surendra Doshi, Derashar coordinator- Joystna Mehta  
Phone: 918.369.3163    918.747.7677    918.745.0074    918.322.5450    918.491.6392  
Trustee - Chandrakant Shah, Trustee - Mridula Shah

### Our members list

Haresh & Bharti Ajmera  
3219 S. Birmingham Av  
Tulsa OK 74105  
918-747-7677

Biren & Grishma Ajmera  
7439 S 95th E. Ave  
Tulsa OK 74133  
918-249-8176

Nilesh & Janis Bhow  
7229 S. Sleepyhollow Dr  
Tulsa OK 74136  
918-496-2920

Bela Dedhia  
4213 Admiral Court  
Bartlesville OK 74006  
918-914-1651

Ramesh & Hema Desai  
4907 S. 76th E. Ave. Apt # B  
Tulsa OK 74145  
918-955-9067

Surendra & Hansa Doshi  
14452 S.Kendalwood Blvd  
Glenpool OK 74033  
918-322-5450

Amar & Pritee Gada  
6424 N. Warren Ave  
Oklahoma City OK 73116  
405-843-7994

Kishor & Jyotsna Mehta  
7826 S. Urbana Avenue  
Tulsa OK 74136  
918-491-6392

Chintan Mehta  
600 S.College Ave, Keplinger U308  
Tulsa OK 74104  
918-808-7980

Mahesh & Usha Mehta  
5306 S. 67TH E PL  
Tulsa OK 74145  
918-622-2757

Mahendra & Joyti Parekh  
8216 E 75th St  
Tulsa OK 74133  
918-459-0081

Bhagwandas & Rasila Patel  
8945 E Admiral PI  
Tulsa OK 74115  
918-832-7717

Ramanbhai Patel  
12005 N I 35 Service Rd, Economy Inn  
Oklahoma City OK 73131  
405-478-9292

Ambatal & Pushpa Rawal  
7628 S. Norwood  
Tulsa OK 74136  
918-492-5453

Chandrakant & Malini Shah  
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Om Shree Mahaviraya Namah

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Cordially invites you, your family and friends  
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## Pratishtha Mahotsav May 29, 30, & 31, 2004

Mulnayak Shree Mahavir Swami Bhagwan  
Shree Parshvanath Swami Bhagwan  
Shree Rushabhdev Swami Bhagwan (Digamber)  
Navkar Mantra Shila, Padmavati Devi and  
Ghantakaran Mahavir Gokhla

Shree Devendrakeerti Bhattaraka Sri Maha Swamiji,  
Shree Gurudev Chitrabhanuji and Promodaben  
will bless Pratishtha Mahotsav

Vidhikar Shree Nareshbhai Shah and Narendrabhai Nandu and his group of  
musician will enhance festivities and will guide the rituals

RSVP: Tulsa Jain Sangh

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Mailing Address: P.O. Box 702624, Tulsa, OK 74170

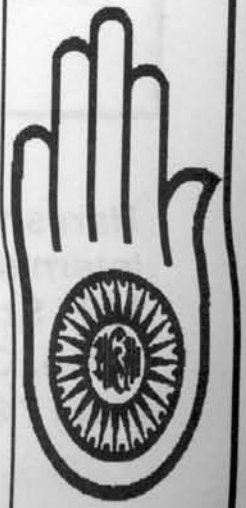
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# INVITATION TULSA JAIN SANGH PRATISHTA MAHOTSAV MAY 29, 30, & 31, 2004

सर्व मंगल मांगल्यं, सर्व कल्याण कारणम् ।  
प्रधानं सर्व धर्माणां, जैनं जयति शासनम् ।



May 29, 2004 Saturday	May 30, 2004 Sunday	May 31, 2004 Monday
Snatra Puja Asth Prakari Puja Nav Grah Puja Das Disal Puja Arti-Divo Shanti Kalash Uthapan Vidhi Discourses Bhavana / Gheeboli	Procession Snatra puja 18 Abhishek Pratishtha Arti-Divo Shanti Kalash Discourse Cultural Program	Dwar Opening Snatra Puja Shanti Karam Puja Arti-Divo Shanti Kalash

**BEST WISHES**  
**TO**  
**TULSA JAIN SANGH**  
**FOR**  
***PRATISHTHA MAHOTSAV***

**FROM:**  
**HARESH, BHARATI, BIJAL, VEERAL**  
**RAJESH and PURVI**  
**RAVI**

**“Only a life lived for others is  
a life worthwhile”**

***Albert Einstein***

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~~~~ In Loving Memory ~~~~  
Kantaben Harilal Shah  
(June 13, 1913 – December 1, 2000)



Ba, you were there at the Bhumi Pujan to make the first dig into the derasar ground. That vision has continued over time and with the effort of many. Today, the derasar is ready, and we are looking for you. We feel your spirit here. You would be so proud of the derasar work that Dad (Chandrakant) and Dinesh Kaka did in your memory. We miss you today and always.

**Remembering Harilal & Kantaben Shah Family:**

Chandrakant & Malini Shah Family : Tulsa, OK  
Shantilal & Bhanu Shah Family: Tulsa, OK  
Mahendra & Jyothi Shah Family: Ellicott City, MD  
Sushila Kanubhai Shah Family: Nadiad, India  
Jayant & Jyotshna Shah Family: Baroda, India

Dinesh & Lina Shah Family: Tulsa, OK  
Rajesh & Gita Shah Family: Tucson, AZ  
Sulu & Harshad Mehta Family: Phoenix, AZ  
Dhiraj Arvindlal Kothari Family: Malad, India

**Much love and remembrance from:**

Darshi & Niloy Shah ~~~ Bina & Tim Howard  
Jill Chandrakant Shah ~~~ Rakesh Chandrakant Shah  
Jivanni Niloy Shah ~~~ Zubin Niloy Shah





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## Tulsa Jain Sangh Pratishtha Mahotsav 2004

Rajni C Shah  
Ph.D. (Economics), Master in Law  
15 Tennyson Drive  
Plainsboro, NJ 08536  
Tel. Resi.: 609-716-0009  
E-mail: [Rajshah@hotmail.com](mailto:Rajshah@hotmail.com)

April 18, 2004

Shri Kantibhai Shah  
President  
Tulsa Jain Sangh  
6922 South Utica Avenue  
Tulsa, OK 74136

Sadharmik Shri Kantibhai:

I thank you for inviting me to participate at the auspicious occasion of Pratishtha Mahotsav of your derasar from May 29 through May 31, 2004. I sincerely appreciate your interest in my attendance. Unfortunately, my other commitments would prevent me to accept your invitation.

It is always better to have a derasar in our community, as it stands as evidence of our faith, culture and vision. It is the only place where we can imbibe great values of our cultural and religious heritage. Our derasar is the source of spirit, source of strength; source of liberation; source of unity; source of elevation; source of future; source of prosperity; source of sharing and source of cultural security. May all these sources together keep Tulsa Jain Sangh vibrant and strong with contribution to members of your Sangh towards their spiritual eminence, enlightenment and edification?

My congratulations to Tulsa Jain Sangh.

Best wishes for a memorable ceremony.

Sincerely



Rajni C Shah



## **Interesting Definitions**

|                        |                                                                                                |
|------------------------|------------------------------------------------------------------------------------------------|
| <b>Doctor</b>          | A person who kills your ills by pills and later kills you with bills.                          |
| <b>Boss</b>            | Someone who is early when you are late and late when you are early.                            |
| <b>Tears</b>           | The hydraulic force by which masculine will power is defeated by feminine water power.         |
| <b>Atom Bomb</b>       | An invention to end all inventions.                                                            |
| <b>Rumor</b>           | News that travels more than speed of sound.                                                    |
| <b>Classic</b>         | A book which people praise, but do not read.                                                   |
| <b>Dictionary</b>      | The only place where "divorce" comes before marriage.                                          |
| <b>Marriage</b>        | It's an agreement in which a man loses his bachelor's degree and woman gains here master's.    |
| <b>Father</b>          | A banker provided by nature.                                                                   |
| <b>Politician</b>      | One who shakes your hand before election and your confidence later.                            |
| <b>Smile</b>           | A curve that can set a lot of things straight.                                                 |
| <b>Diplomat</b>        | A person who tells you to go to hell in such a way that you actually look forward to the trip. |
| <b>Etc.</b>            | A sign to make others believe that you know more than you actually do.                         |
| <b>Committee</b>       | Individuals who can do nothing individually, sit to decide that nothing can be done together.  |
| <b>IT Professional</b> | I am not miles away, just an e-mail away.                                                      |

***BY: Rajnibhai C. Shah***

## JAIN SOCIETY OF HOUSTON, INC.

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March 29, 2004

TULSA JAIN SANGH INC.

P.O. Box 702624

Tulsa OK 74170-2624

Dear Kantibhai,  
Jai Jinendra.

Our heartiest congratulations on behalf of Jain Society of Houston on your Pratistha Mahotsava.

It was great pleasure to receive your letter regarding the new Derasar and celebrations for the Pratistha Mahotsava. We have circulated your heartiest invitation to our members to participate in your Pratistha Mahotsava.

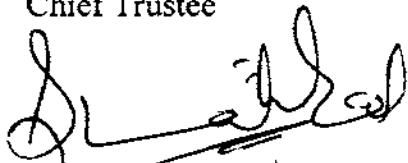
Our Board of Trustees and Executive Committee have passed a resolution to contribute \$5,000.00 on behalf of Jain Society of Houston from DEVDRAYYA to use strictly inside your Derasar. Please accept this little memento with our best wishes.

We have also circulated the information regarding your souvenir to our members. We wish that the Pratistha Mahotsava is a great success.

Sincerely,



Riddhi Desai  
Chief Trustee



Shanti Gala  
President

नमो अरिहंताएं  
नमो सिद्धाएं  
नमो आयरियाएं  
नमो उयज्जमायाएं  
नमो लोएसव्यसाहूं  
एसो पंचनमुखकारो.  
सव्यपायपणामहो।  
मंगलाएं य सव्येसिं  
पढमं हवई मंगलं॥

*Best wishes*  
to  
**Tulsa Jain Sangh**  
on  
the  
**Auspicious**  
**Pratishtha Mahotsava**



from



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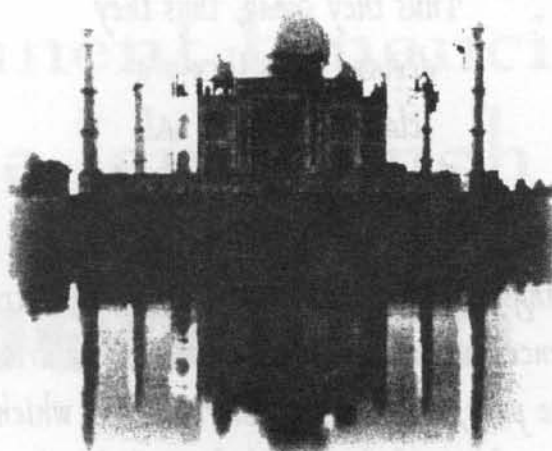


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# THE ETERNAL LAW

Thus  
say all the Lords  
and Conquerors, whether  
past, present, or to come.  
Thus they speak, thus they  
declare, thus they pro-  
claim in unison: All  
things breathing,  
all things existing, all things living,  
all beings whatever, should not be slain nor treated  
with violence, nor insulted, nor tortured, nor driven away.  
This is the pure, unchanging, Eternal Law, which the wise  
ones, who understand this world, have declared: among the  
earnest and the non-earnest, among the loyal and the not-  
loyal, among the cruel and the not-cruel, among those who  
are weak and those who are not, among those who delight  
in worldly ties and those who do not: that is the Truth,  
that is reality, that is proclaimed in this system.

Having adopted this Law, one should never hide or forsake it. Correctly  
understanding this Law, one should be neutral to what one perceives, and not seek worldly ends...  
What is declared here has been seen, heard, acknowledged, and understood. Those who give way, and  
indulge in pleasure, are born over and over again. Recognize that the careless are without any hope of  
Liberation. But be vigilant day and night, strive steadfastly always with ready vision,  
and you, in the end, will conquer.

*Acharanga Sutra 1:4:1*



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# BHAGAWAN HISTORY

## Mahavira

### Tirthankara 24 : Mahavira

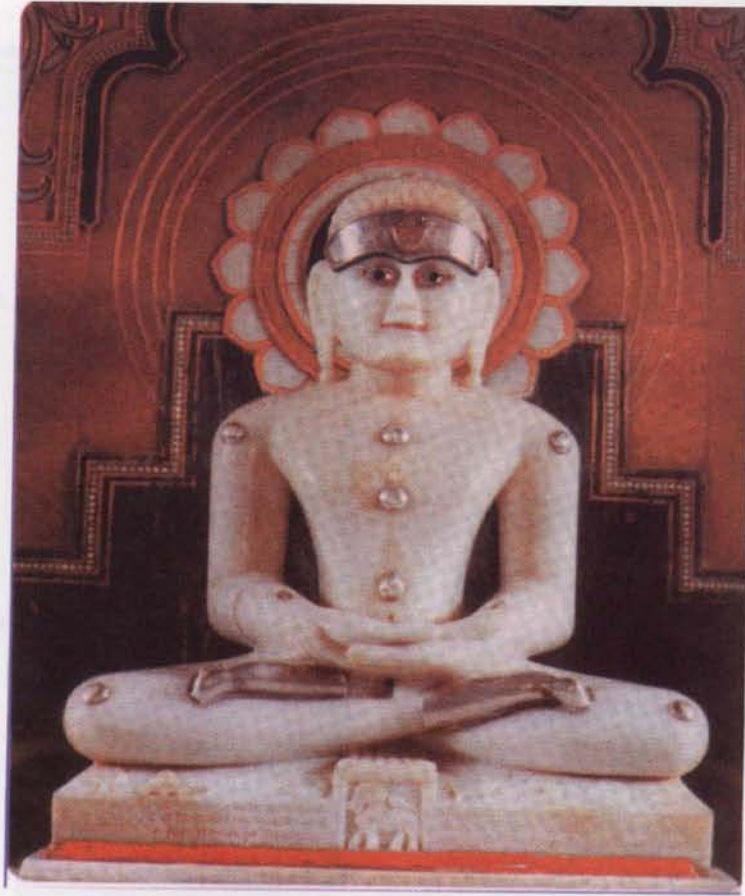
Mahavira the last *Tirthankara*, is a fully historical person, the senior contemporary of the Buddha. As per records, he first entered the womb of a Brahmin lady Devananda, wife of Rishabhadata who lived in Magadha. But a *Tirthankara* could not remain in the womb of an inferior being which a Brahmin was by dint of his being a professional seeker of gifts and donations. So Indra before long arranged the transfer of the embryo to the womb of a Kshatriya queen Trisala, wife of Siddhartha who was in the Ikshvaku line and who ruled at Kshatriyakunda. The embryo of a girl that Trisala was carrying was placed in the womb of the Brahmin lady. When in her sleep Devananda saw the fourteen dream-objects moving out of her mouth, she cried out but was helpless. Mahavira was born of Trisala on the 15th day in the second half of Chaitra with the emblem of a lion and was named

Vardhamana because of the growing affluence of the state treasury. He was married to princess Yasodhara and had a daughter by her named Priyadarsana. He lost his parents by 28 and renounced the world by 30 with the permission of his elder brother. He broke his fast by accepting offering from a Brahmin named Vahula. He wandered for 12 years, 6 months and 15 days and then settled on the bank of the Rajuvaluka where he attained the knowledge of the free. He lived a full life of 72 years visiting many a place all over the country initiating and enlightening the living beings. He organised the orders, named 11 *ganadharas* and predicted the disappearance of the knowledge of the free after Jambusvami who would be a disciple of Sudharmasvami, one of Mahavira's own *ganadharas*. The curtain of his life was at last drawn at Pawapuri (in Bihar) on the 15th day of the dark half of Kartika. On the occasion of passing out of the beaconlight, which was the light of knowledge, nine Malla and nine Lichchhavi kings who were present in the throng burnt earthen lamps to prevent total darkness from enveloping the world.

The day is still commemorated by all the Indians irrespective of religion by the burning of lamps and is named *Dipavali* or the festival of lights.



*"Upon reading the doctrines of Jainism, I wonder how I could ever have eaten meat"*  
(Dr. Wagnus Erons)



Lord Mahavir

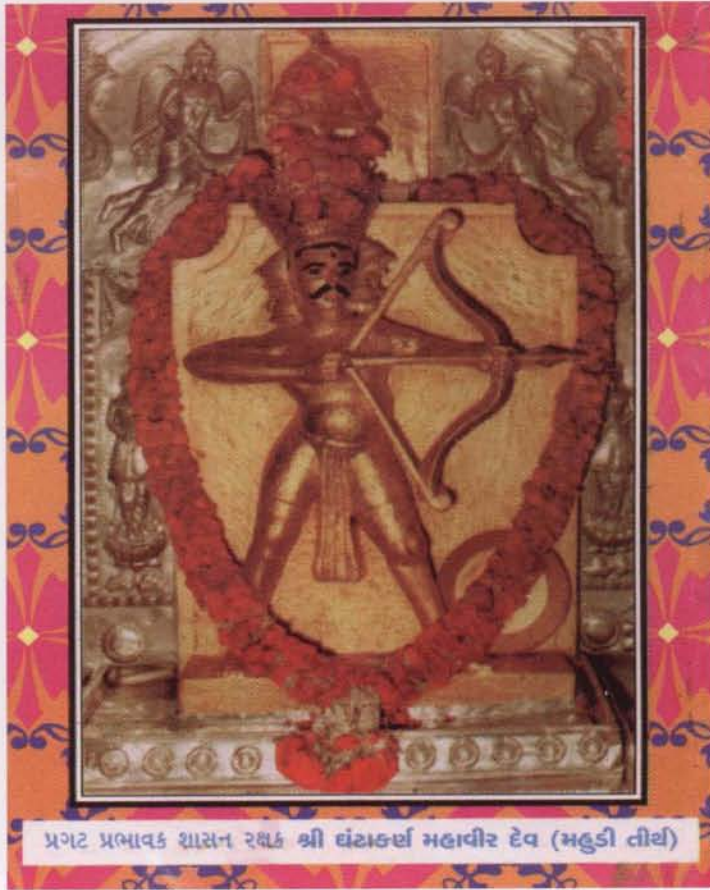


Lord Parshvsnath



Lord Rushabhdev





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***Jai Jinendra***

**Heartiest Congratulations To  
Tulsa Jain Sangh**

**On The Occasion Of  
Pratishtha Mahotsav 2004**

**Best Compliments From:  
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# BHAGAWAN HISTORY

## Parshvanath

### Tirthankara 23 : Parsvanatha

Parsva was born of king Asvasena of Varanasi and queen Bamadevi on the 10th day in the first half of Pausha with a snake as his emblem. On the attainment of his youth, he was married to princess Prabhavati. So goes the story about his marriage :

The princess Prabhavati of Kusasthala had heard of the beauty and youth of the prince Parsva and in her mind she had courted him to be her husband. When the Yavana king of Kalinga heard of the princess' beauty, he sought her hand and laid siege of her father's city. Prasenajita, the ruler of the small state of Kusasthala, was no match for the ruler of Kalinga. So he sought the aid of the king of Varanasi. When the king was preparing to march in aid, Parsva induced his father to allow him to lead the army of liberation. The king reluctantly agreed.

On reaching Kusasthala, Parsva demanded that the king of Kalinga should either withdraw or face the consequences. The encounter ended in an withdrawal by the Yavana king who was prevailed upon by his own counselors. The king then wanted to offer the princess to Parsva which he was not ready to accept. He had come to save the city and not to take a wife. Prasenajita then brought his daughter to Varanasi where the marriage was celebrated with due pomp.

One day Parsva saw people carrying sweets to the outskirts of the city. On enquiry he came to know that a monk named Katha was practising hard penance there. Katha's body sheltered the same soul that was once known as Kamatha. Kamatha and Marubhuti (now Parsva) were then brothers. Marubhuti was pious but Kamatha was crafty and had carried away his brother's wife. When Marubhuti complained to the king, Kamatha who was the officer of high rank under him was dismissed and turned out of the city. But Marubhuti became penitent and went to the king to seek forgiveness for his brother but this was rightly refused. Then Marubhuti approached his brother to seek forgiveness of him.

But Kamatha's passion would take no bridle when he saw his younger brother approaching. He hurled a heavy stone at him which killed Marubhuti on the spot. This was all in the previous birth but the undercurrent of animosity was not yet dead. Parsva came to see the monk Katha and challenged if he was really practising religion. He told him that one of the burning logs in front of him contained a pair of snakes which were getting roasted for want of an outlet and ordained that *ahimsa* was the real way. But Katha would not agree that the snakes were being roasted. Then at Parsva's order, his men took the log out and pierced it when the snakes already half-roasted were released from inside. Parsva uttered *namokara* to the dying serpents.

On the completion of his career as a prince, Parsva was initiated into monkhood in the Asramapada park and broke his fast by accepting offering from a lay man Dhanya. Thereafter he wandered for 84 days before he settled down again in the park of his initiation to attain later the knowledge of the free. During his penances he was disturbed by the soul of Kamatha who had now become a god in heaven and hurled a heavy downpour to drown him but Parsva was protected by the souls of the snakes who too were now lodged in heaven as gods. But it was all immaterial for a *Jina*. Parsva organised the orders, named 10 *ganadharas* and was claimed by Sammeta Sikhara at the time of his liberation.

*"Jainism's history is ancient, authentic, and rich in value and tradition. If I was to be born again, I would choose to be a Jain"*

(John Jeffers)

**With Blessings From The Heart  
&  
Best Wishes To**

***Tulsa Jain Sangh***

**For A Successful & Grand  
Pratishtha Mahotsav  
2004**

**From:  
Kantaben, Miles, Reshma  
Kavisha, Hirak Shah**

# BHAGAWAN HISTORY

*Rushubdeva*

*Tirthankara 1: Rishabhadeva (Adinatha)*

The first tirthankara of the Jainas, Rishabha, is not only the founder of the Jaina four-fold order, but is also the originator of the social organization, the first lord of the earth and also the first to renounce the world to embrace and indicate the spiritual path.

In the Jaina view, the advent of the first *tirthankara* became necessary in that phase of the time-cycle when lapses had just started appearing on the part of human beings and when due to the growing barrenness of the subsistence trees (*kalpa-brikshas*), food was becoming more difficult to get. So some leader of men was necessary to establish order and to impart training in the art of living.

We need not go into the details of the previous birth experiences of Rishabha nor into his ancestry which consisted of a line of twins who later lived as man and wife. His own parents were patriarch (*kulakara*) Nabhi and his consort Marudevi. His conception and birth were duly celebrated by the celestial beings. He was born on the eighth day of the dark half of Chaitra. As was the natural order of the time, along with him was born his sister and would-be consort Sumangala. The boy was named Rishabha, since he bore the mark of a bull on his thigh and his mother too saw a bull in her first dream. When he was one year old, seated on the laps of his father, he received a piece of sugarcane (*ikshu*) as a homage from Indra, the leader of gods, by virtue of which the line took the name as *ikshvaku*. At the ripe age he was married to his partner-at-birth Sumangala, and also another Sunanda who, so goes the story, had lost her partner-at-birth in an accident and was recovered weeping from the wilderness. In fact, the marriage between Rishabha and Sunanda was the first ceremonial marriage outside a partner-at-birth and, it appears, was so ordained in order to introduce the ceremonial. Prior to this, twins, initially brother and sister, used to live as man and wife on the attainment of youth without any social ceremony. Then Rishabha, in deference to the wishes of his people, ascended the throne as the first monarch, his ancestors being all patriarchs by consent, without full royal authority. At the divine order, a city was then constructed to be his capital. Initially called Vineeta because of the obeisance of the people to their first lord, the city later became famous as Ayodhya.

Most illustrious was the reign of the first monarch, who looked on his people as his children. He took ministers to assist him in the administration of the state-craft; he organised the police, the army, the cavalry and the elephant corps; he built chariots and appointed commanders; he introduced the art of raising good breed of camels, cows, buffaloes, bulls and mules. He taught men to cultivate food, to make fire and use it in cooking. He taught them how to make vessels and built houses for a comfortable living. He trained people as barbers to give hair-cut, as porters to produce utensils, as painters, masons and weavers. In fact, these were the first artisan classes of the human society. But above all, he raised a huge progeny of hundred boys and two girls in order to inculcate a love of procreation among human beings. He established seventy-two arts and crafts and evolved a script and transmitted them to posterity through his own children. Some of the early inscriptions of Indian history have made use of this script. He organised the society into fourfold order, viz., *ugra* who were city dads, *bhoga* who were ministers, *rajanya* who were members of the king's household and *kshatri* who comprised the rest. From him also the people learned private ownership of property- to call a thing to be one's own.

With all these things accomplished, his mission as a monarch was now nearing its completion. At right moment he had realisation of this. He then decided to renounce the world and spend a year in making gifts out of riches provided by the gods. He renounced his kingdom in favor of his eldest son Bharata and gave suitable territories to others. Then started his mission as a spiritual man and spiritual leader. Needless to add, the moment of his renunciation was availed of by many others, kings as well a lay people, who followed in the footsteps of the great leader.

Followed by a large retinue of monks, Rishabha now took to a wandering career, sleepless and without food and drink. The lay people did not know how to make an offer of food and drink to a monk. The monks that were following him were all exhausted. Utterly starved and breathless, they broke away from him, took fruits and roots from a forest and drank the nectarine water from the Ganga. But the lord was unperturbed and thus the year rolled off.

*"Truth comes only from being alone, without attachments and karmic matter of any kind"*

*(Author Unknown)*

**BEST WISHES**  
**TO**  
**TULSA JAIN SANGH**  
**FOR**  
***PRATISHTHA MAHOTSAV***

**FROM:**  
**HARESH, BHARATI, BIJAL, VEERAL**  
**RAJESH and PURVI**  
**RAVI**

**“Only a life lived for others is  
a life worthwhile”**

***Albert Einstein***

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He was now at Hastinapura and he broke his fast here with cane juice offered by his own grandson Sreyansa Kumara who was resigning here. For, at the very sight of the Lord the prince could know what type of food was acceptable to a monk and the mode of offer and accordingly he made the offer which was accepted. This event took place on the third day in the second half of Vaisakha when the gods arranged a non-ending shower of gems to celebrate the occasion which henceforth became known as the *akshaya-tritiya* day. This day is held auspicious by all Indians- Jaina as well as Hindu. After the lord's departure, Sreyansa Kumara erected a holy altar at the place where the Lord had broken his fast and engaged himself to worship it.

Once, in the course of his wanderings, the Lord reached the kingdom of Bahuvali. He halted in the park outside the city of Taxila. The king having received the news of the Lord's arrival gave orders for a full decoration of the town and an elaborate reception. All this, however, took time and when at last the king reached the park, the Lord had already departed. This was highly distressing and the king was penitent. The ministers prevailed upon him to have a *darsana* of the Lord's holy footprints and to feel himself to be in the presence of the Lord. Bahuvali did accordingly.

The Lord's wanderings continued. He passed speechless through the lands of the non-pure (*mlechchhas* and *yavanas*) and impressed him through his austerities. In this way, many years passed by and he reached the Sakatakmukha park which was to the north of Purimatala. In this park, he practiced various austerities, got rid of *karma*-bondage that envelops right knowledge and right vision and that is obstructive of spiritual ascent, and thus reached a higher stature. At this stage, he attained the knowledge of the free and the occasion was duly celebrated by the gods.

The news of the Lord attaining omniscience was conveyed to king Bharata who was at this moment on a visit to his grand-mother Marudevi, Rishabha's own mother, who had become blind through sorrow after her son's departure. The king in the company of his grand-ma, and the rest from the royal household, set out for the congregation park where preparations for one were in vision and witnesses the illustrious assemblage with its pomp and grandeur. By another miracle she herself acquired the knowledge of the free, discarded her mortal frame right on the elephant's back and became the first to enter the domain of the *siddhas* in the current decision. Her body was duly consecrated to the Ocean of Milk by the gods themselves.

Bharata now took his seat in the congregation and listened to the Lord's discourses. Several hundred sons and grandsons of Bharata renounced the world to join the holy order. Brahmi along with many other ladies of the royal household was initiated into nun-hood. But Sundari was prevented by her brother, the king; for, she was needed to accept the vow of a *sravika*, as the king himself accepted the vow of a *sravaka*. It was in this way that the four segments of the Jaina spiritual order, monks, nuns, lay disciples female, were provided at the first congregation held by the Lord. These four segments characterise the Jaina spiritual order to this day.

Even the order of *ganadharas* (spiritual stalwarts who were named leaders of different *ganas* or church-segments under the Lord) was named by the Lord. This order was headed by one of Bharata's sons. He gave the fundamentals of the Jaina religion - the *sutras*, *sutrarthas*, *dravyas*, *gunas*, *pariyayas* and *nayas*. Thus, the Lord established the *tirtha* and equipped it with complete tenets, because of which he became the First *Tirthankara*.

When Rishabha was at the height of spiritual power, Bharata, by dint of his world conquest, was at the acme of his temporal power. A *chakra-ratna* was born in his armoury. With the help of this he conquered the six segments of the land and became a *chakravarti* monarch. So goes the tradition, that the country took its name as Bharata-varsha.

With his earthly mission nearing completion, the Lord gave up his mortal frame through fasting. His final moment was spent on the Ashtapada mountain (Mount Kailasa). This was an occasion of great sorrow for all the categories of beings, a great event for the universe, the exit of *tirthankara*. The Lord had left behind a huge family of spiritual stalwarts who were to uphold the Lord's path on the earth and propagate it to generations yet to be born.

The life of Rishabha as recorded in the Jaina scriptures is corroborated by the *Bhagavata* wherein he has been acknowledged as an incarnation of Vishnu. Even the *Rig Veda* contains a high praise about him as follows:

*Rishabham masamananam sapatnanam bisasahim  
Hantaram satrunam kridhi biralam gopitam gabam.*  
-Rig veda, X. 12.166

(Oh Divinity! Do thou produce amongst us, of high descent, a great god, like Rishabha, who by becoming an *arhan*, which is the epithet of the first World Teacher, may become the destroyer of enemies.)

"The truth is out there somewhere; it is man's ultimate destiny to go look for it"

(Author Unknown)

**Best Wishes and Compliments To  
Tulsa Jain Sangh for Pratishtha Mahotsava  
From**

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- **Rasik and Yogini Shah**
- **Hasmukh, Usha, Rajeev and Tejal Mehta**
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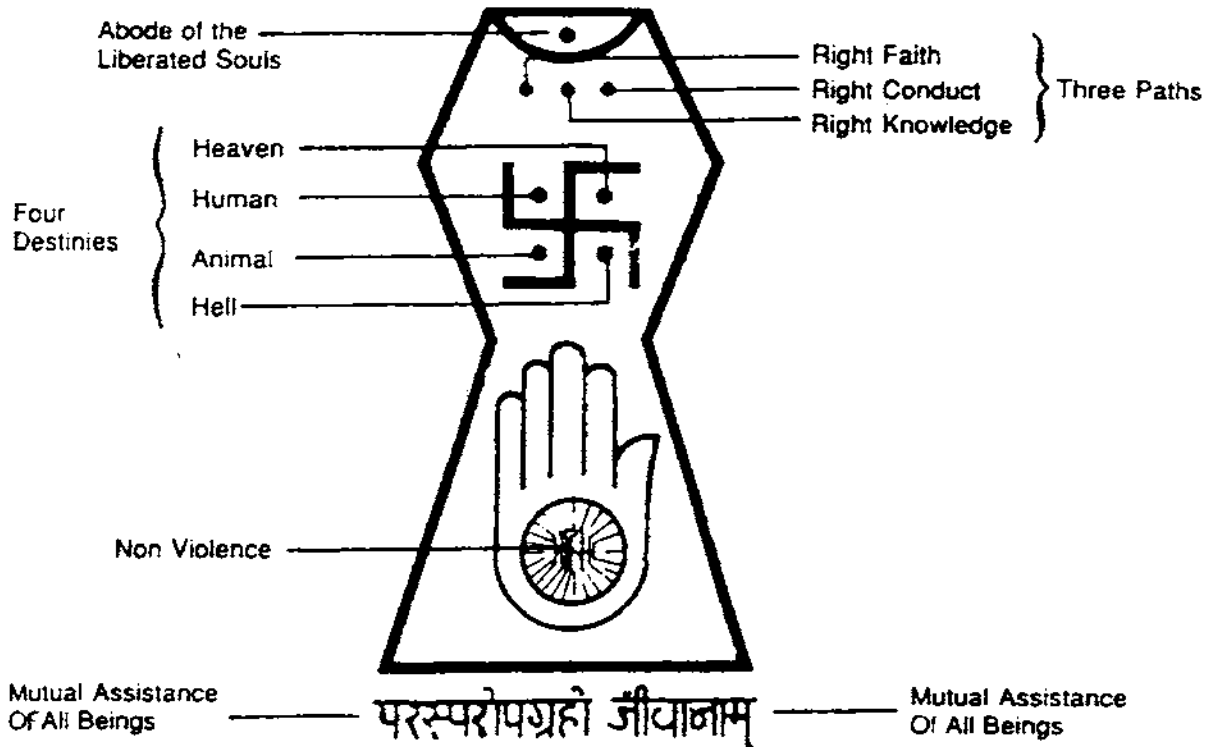
# YAKSHAS & YAKSHINIES

## Padmarati Devi

She is the dedicated deity of Lord Parshvanath, the 23rd Tirthankara. Her color is golden and her vehicle is the snake with a cock's head. She has four arms, and in her two right hands, she holds a lotus and a rosary. The two left hands hold a fruit and a rein.

## Ghantakarna Veer

This deity is worshipped for protection and for driving away the evil influence created by lower types of negative energy. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Sometimes people who are not aware of the facts call him by mistake Ghantakarna Mahavira, which creates confusion between Lord Mahavira and Ghantakarna Veer. He is not connected to Lord Mahavir in any way.



"I like the doctrines of Jainism greatly. If I were to be reborn, I wish to be reborn as a Jain."

(George Bernard Shaw)

# PRATISHTHA MAHOTSAV

## *The Great Occasion*

The Dashavaikalika Sutra is one of the few prominent Jain scriptures. It was composed by Shayambhavaswami, who, according to Shwetambar tradition, was the 4th successor to Lord Mahavir and is considered 2nd Shrutkewali. He was born a Brahmin.

After meeting Prabhavaswami, the first Shrutkewali, he adopted the Jain faith and became his pupil. At the time of his renunciation, his wife was pregnant. She gave birth to a son who they named Manak. Early in his life, the boy became his father's pupil. Being aware of Manak's short life, Shayambhavaswami decided to compose for his benefit this Sutra that covers the entire code of conduct for monks. Though it was meant for monks, its precepts are of equal importance to laymen as well.

The book mentions nonviolence, restraint, and austerity as the basis of religion. It was the time when people believed in existence of gods and thought that they could be propitiated by animal sacrifices etc. Jainism however considers nonviolence as the anchor of religion. In this verse, Shayambhavaswami therefore emphasizes how much the gods appreciate the attributes of nonviolence, restraint, and austerities.

These three aspects are the pillars of Jainism. The term 'Nonviolence' has negative derivation, but it has positive connotations. It denotes affection and compassionate feeling for every living being. It can be easily practiced, if one tries to understand true nature of soul. He can then realize that every living being has soul that has identical attributes. He would therefore respect the inviolability of all souls and would refrain from hurting any living being. Compassion would be automatically flowing from his heart. As such, he would not only be willing to forego his own pleasures and conveniences, but would also be ready to face hardships for the sake of others. This forbearance, which amounts to restraint and willingness to undergo hardships, is austerity. Thus restraint and austerity are essential components of nonviolence. This trio functions for the benefit of all. Its observance can therefore be considered essential and inevitable for every one.

We should keep this trio in mind while undertaking any activity. Lord Mahavir had rigorously observed this during 12 years of spiritual pursuit, prior to the attainment of omniscience.

All other Tirthankaras also observed the same trio before they became Arihantas. We worship them as they have taught us the right way of gaining true and abiding happiness. Arihantas are worshipped so we can be imbued with their ideal attributes. But they have been liberated, and are not available to us in physical form. They are unembodied souls and do not have any shape or form. They are therefore known as Niranjana and Nirakarar, meaning crystal like pure and shapeless. How can we possibly worship such formless, shapeless and intangible entities?

It is hard to conceive intangible aspects. We happen to have shape and form and are accustomed to visualize everything in some form. We therefore need some physical shape for worshipping too. Very few people can attain the state that would enable them to visualize intangibles. Such people do not need any physical image for worship and can rightfully claim to be non-idolators. Most of the people however need tangible objects for worship. Major sects of Hinduism, Jainism and Buddhism therefore endorse idol worship. Thus, we build temples in which we install idols of higher beings. Such idols must be prepared of stone, metal, wood or any other lifeless material, materials that are intrinsically unsuitable to represent unembodied, liberated souls. In our Jain temples, we install idols that represent the embodied Arihanta state of Tirthankaras. Such installation is known as Pratishtha. It is a sacred ceremony and has to be undertaken in serenity, because we intend to incorporate in the idols, the attributes of Arihantas.

All of the Tirthankaras were born in respectable families and were blessed with all the material comforts and amenities. They realized that all worldly comforts and relations are ephemeral and unendurable. Such transitory aspects cannot provide everlasting happiness. The Lords therefore gave up all possessions for the sake of spiritual pursuit. By rigorously pursuing detachment, they got rid of all craving and aversion. Eventually they got shorn of all defiling Karmas that obscure or obstruct the manifestation of true qualities of soul. Thereby they could attain the state of omniscience and gained experience of infinite knowledge, perception, vigor, and happiness that are inherent within the soul. Thus detachment and possessionlessness are the main attributes of Arihantas. While preparing their idols we carve them unclad in token of their possessionless state.

*"He, who himself hurts creatures, or gets them hurt by others, augments the world's hostility towards himself"*  
(Lord Mahavira)

**BEST WISHES AND CONGATULATION  
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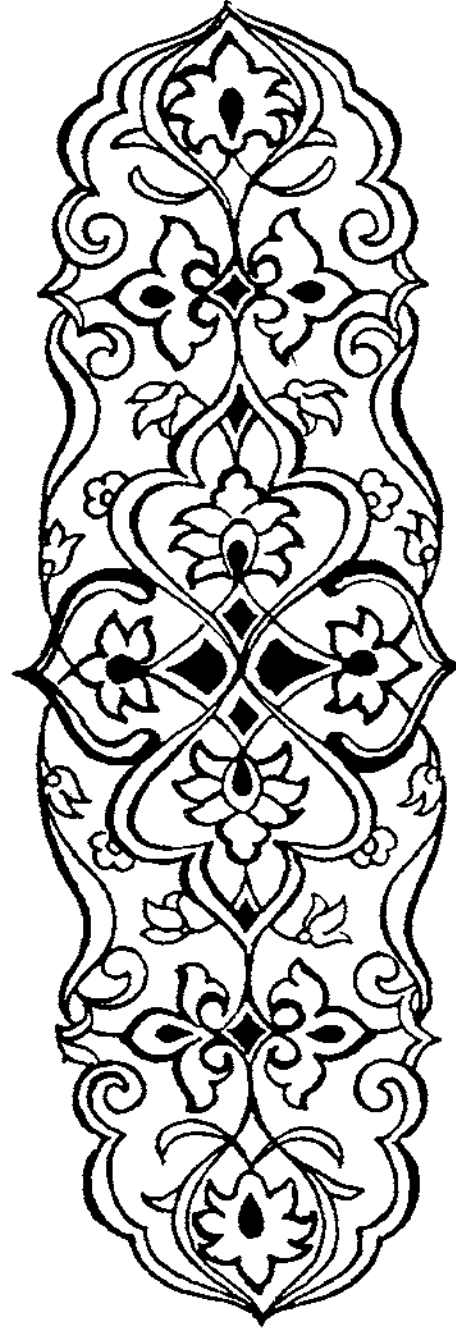
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In India the Shwetambaras and Digambaras happen to have different traditions for their idols and temples. But in America, Jains of all denominations have been putting their heads together and organizing under one umbrella. This is not without reason. Despite the outward differences, Jains of all the sects subscribe to the same common principles in all major areas, whether they be in the realm of six Dravyas, nature of soul, its state under the bondage of Karma and its potentiality for liberation, eight types of Karmas, nine fundamentals, 12 categories of austerities and of restraint, Syadvad etc.. Similarly they hold identical beliefs about the nature of universe, four states of life, time cycle, names of 24 Tirthankaras five Kalyanakas etc. Differences that exist are at the surface and are more or less at the superficial level. Thus, it is time that all the Jains here cast aside outward differences and converge on the major issues.

Ideally, this should cover the issue of worshipable idol as well. In our temple, we are therefore going to have separate idols as per Shwetambara and Digambara traditions. This reflects tolerance of sect views, and is in conformity with the theory of syadvad. The idols have been prepared at Jaipur. Installing the Shwetambar and Digambar idols side by side also is a sign of progress towards unity. That will provide exposure of Shwetambar traditions to Digambara and Digambar traditions to Shwetambar and will give them opportunity to better understand each other. This, too, is not a small gain.

Installation ceremony is a great occasion for all of us. The importance of this occasion cannot be over-estimated. Our tradition considers such an installation as wholesome enough to lead to the state of Tirthankara, because it amounts to raising of Tirth. Installation here is specially important because we are raising a Tirth on foreign soil. In fact, people from far and wide have already started visiting our Center. There is therefore hardly any exaggeration to state that after the installation, our Center is going to be a place of pilgrimage. It is now incumbent upon all of us to celebrate this occasion appropriately and with utmost enthusiasm. We therefore implore all the Jains and other well wishers to treat this occasion as their own and contribute their physical, mental and economic capabilities to the extent befitting the ceremony.



*"A true friend is he who dispenses a dose of bitter advice solely to see our healthy success"*  
(Swami Pradipananda)



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# MESSAGE OF BHAGAWAN MAHAVIR

*After attaining 'Kaivalya' or omniscience through great penance and meditation, Bhagwan Mahavir, in His infinite compassion, relayed his vision of reality for all those who sought the path of enlightenment.*

*It is a vision that encompasses all things living and nonliving and transcends the boundaries of time and place.*

*Bhagwan Mahavir revealed to us that our existence is much more beyond this mortal body. The force that powers this ephemeral body is ageless and eternal. He identified this force as 'Atman' or the soul. He showed us the way to unshackle the full potential of the 'Atman' from the bondage of mundane passions through the threefold path of right cognition, right knowledge and right conduct. At the pinnacle of enlightenment on this path, the 'Atman' achieves a state of ultimate bliss and freedom from the cycle of incarnation.*

*He explored the realm of mind and matter in a most unique fashion. He propounded that reality is not singular but multifaceted; seemingly paradoxical but essentially unified. This unique vision is 'Anekant'.*

*'Anekant' guides us to the fact that all differences arise out of limitation of our perception. In accepting this limitation we learn to forgive rather than to fight, to synthesise rather than to segregate and thereby achieve understanding and harmony. He said that all things living aspired life and happiness just the way we did. Therefore, we should not inflict pain upon, or kill any living being.*

*His guidance as to our relationship with our fellow living beings and the world at large shows that His vision envelops every aspect of human life.*

*He said that our relationship with those better placed than us should be that of delight at their happiness, that with our colleagues should be that of friendliness, that with our inferiors and those in misery should be one of compassion, and with the cruel and incorrigible it should be one of indifference.*

*In a world torn apart by war and strife, Bhagwan Mahavir's message of love, compassion and nonviolence has eternal and irreplaceable value.*

*"A life in which we do no good, act no good, and think no good, is no good"*

**BEST WISHES AND CONGATULATION  
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# TEMPLE WORSHIP

Worship is of two kinds. It can be worship in the presence of an image or alternative worship of the God without any image. The latter is regarded as the higher form of worship, but for most people it is valuable to have a physical representation of the God before their eyes. The mind and spirit are immediately directed to the object of worship instead of wandering loosely around. Some deem this as mere idolatry, but that is to mistake the whole nature of worship of a holy image. The slump of stone is not itself God but is the sacred symbol of God. The Tirthankara or Siddha is far beyond our reach, but, in a way difficult to explain in words, the Tirthankara is present in the holy image for the worship of the faithful. The focal point of the temple is the image of God and the temple is a place for the worship of God.

Many ancient writings, and the modern one, too, describe the rituals of worship. The rituals put order and structure into worship, again focusing the devotion of the faithful. The beauty of the words and music, along with the beauty of the image and its setting, inspire in the devotee the beauty of religious faith and worship. Hence, worship should be performed with due and proper ceremony, with proper preparation and full understanding.

The first requirement for devotion in the temples is purity. This is a rather vague word. What this means is that the actual physical body and its clothes must be clean. One should bathe before worship, and it is right to keep special clothes, simple and clean : a dhoti and scarf are ideal for a man, simple clothing for a woman. This is the exterior aspect of inner purity : bad, coarse, irrelevant thoughts should be kept away. the surroundings of the image should be kept clean and swept. the objects used in worship and offered before the Gods should be pure, fresh, and good. purchased with money honestly earned. Lastly, the ceremonies of worship should not be distracted or interrupted by worldly affairs or cares.

The process of formal worship may be summed up in ten groups of triple actions or considerations. First there is the triple utterance of the word *nisihi*. It symbolizes the putting aside of former activities. On entering the temple, one leaves former activities outside; upon approaching the inner shrine, even the activities associated with the outer temple are left behind. Thirdly, the word marks the

completion of the physical acts of worship before the abstract worship or *chaitya vandan* begins.

Second comes the triple circumambulation of the image from right to left. Third is the reverence to the image with folded hands and the words '*Namo Jainism*,' with a deep bow and with complete obeisance. Then, as the fourth action, comes the three kinds of puja, *anga puja* with water, sandalwood paste, and flowers, *agra puja* with incense, lights, the swastika symbol in rice grains, with sweets and with fruit, and *bhava puja*, or *chaitya vandan*, worship with songs and prayer which follows the others. Then the fifth trio consists of contemplation during the puja on three stages of the Tirthankara's life : Childhood, Kingship, and the Ascetic life. Restraining the gaze from wandering in any of the three directions away from the Jina image, and gently brushing tiny creatures to safety in threefold action, constitute the sixth and seventh actions.

Eighthly, during the prayers and hymns of *chaitya vandan*, three things should be borne in mind, to enunciate them clearly rather than rushing over them, whilst following the meaning with understanding, and keeping gaze and contemplation on the image. Three *mudras*, positions of the hands, are appropriate during the *chaitya vandan*. Firstly, the ten fingers folded in lotus form, secondly, the hands hanging loosely while standing, and then the hands brought together, hollow, against the forehead. The tenth point for attention is that the *chaitya vandan* is followed with triple concentration of mind, voice, and action.

It can be seen that the ordered tenfold sequence leads worshippers through from entrance to the temple to reverence of the image, then in to ritual acts and offerings, and lastly into the prayers and hymns and to the conclusion of worship. Jain rituals can be very beautiful and very moving. The words and actions become familiar to the devotees, so that the whole process flows gracefully from one stage to the next. It is necessary to keep the mind fixed on the object and purpose so that the familiar does not degenerate into the mindless repetition of sterile and token obeisance. Beyond a certain stage, the Jain will find that he needs fewer and fewer external aids to devotion, and worship will reach that higher level where God is present in abstraction, not in physical image.

*"It is better to keep a friend from falling rather than helping up him after he falls"*

(Author Unknown)

**May the message of peace through  
Non-violence prevail**

**Heartiest congratulations and best wishes to  
*Tulsa Jain Sangh***

**On the occasion of  
Pratishtha Mahotsav 2004  
Of**

**Shri Bhagwan Mahavirswami**

**“Samyag, Darsana, Jnana, Charitrani, Moksamargah” -  
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enlightened conduct are the path to liberation.**

***Tatvartha Sutra 1.1  
Acharya Umasvami***

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## The Great Soul of Ahimsa

By Shree Chitrabhanu  
In TIMES OF INDIA, The Speaking Tree  
Anekantavada and The Cycle of Opposites

Both violence and non-violence starts by degrees. The beginnings are subtle and evolve quietly into grand acts of conflict or compassion. When Nelson Mandela was released, he was told by some to get even for the monumental wrong that was done to him. However, he refused to be swayed by hatred. He said he had already been a physical prisoner of his opponents for so long and wished not to live the rest of his life as their emotional captive. Mandela understood that to project anger outwards, one must burn internally and that to commit violence upon others, one must first turn violent upon the self. Burning the holder before its enemy, the spark of anger can consume the source before its adversary. Today, if we want to learn to conquer our baser emotions, we need to learn from the examples of those who have forged their choices within the heat of life's most tempestuous battles - people such as Mandela, Gandhiji and Martin Luther King.

The idea of Ahimsa is an emancipatory one yet not a concept alone. It begins as a feeling and can grow into an encompassing life approach. The idea morphs into a feeling. It is this feeling that transforms others around us. Vardhman Mahavir was an example of such self-realization. He inspired others in an exemplary fashion, imparting wisdom without preaching. The speaking tree speaks without speech!

It makes true understanding possible. It has been said that an angry person opens the mouth and closes his eyes. It is our mind that needs control. Wars they say begin in the minds of men. It is there that peace must be won. Our sages understood this simple truth ages back. Mahavira, one of the Tithankaras, practiced the truth of Ahimsa, peace and non-violence without setting out to preach to the world.

Mahavira understood the roots of violence in the human psyche. His warning, therefore, was against absolutism and dogmatism. His stress on Anekantvada was a plea for the recognition of the multi-faceted nature of reality. The perception of reality depends on the time, place, nature and state of the viewer. Absolute truth cannot result from any

Tulsa Jain Sangh Pratishtha Mahotsav 2004



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particular viewpoint alone. Absolutism for him was an act of mental violence. Relativize the absolute, he pleaded. He wanted respect for different belief systems. Anekantvada is a vision within which the paradox of all opposites are integrated. If we look at things with balance, we will know that opposites are complementary to each other. Without opposites there is no growth and awareness. When we are aware of the cycle of opposites, we don't see them as opposites. We see them as compatible for growth, allowing us to approach the world openly.

Mahavira spoke against the mindless acquisitive impulse, remarking how this sets up the system of violence within our lives. He was not impractical or unrealistic. He wanted us to grow beyond the self-limiting principle of greed and help us transcend our linearization. It is only the transcendence of the ego that makes for a larger sympathy, an identification with a larger principle. Mahavir's compassion extended beyond humanity, to all forms of life. His standpoint makes him a kindred spirit to contemporary environmentalists and animal conservationists. Mahavira speaks to us in the present. It is not by balance of terror or air-dropped bombs that we can make the world a safer place. We can make it a safer place with a transformed consciousness. For that transformation we need to heed the gentle and healing message of Mahavir.

ॐ Mahviraya Namah

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**MESSAGE ON VEGETARIANISM**

**By His Excellency Mr. Mohd. Fazal,  
Governor of Goa, 2001, and of Mumbai, 2003**

**in the words of H. E. Mr. Modh. Fazal, Governor of Mumbai, and a vegetarian: The concept of vegetarianism has deep-rooted values and relevance to the physical, mental and material development of mankind, and to the moral, spiritual and philosophical aspects of life of the people.**

**In India, our culture and civilization were, in the previous centuries, the fountainhead of Philosophy, Science, and Technology, which helped the West to use some of our basic knowledge in mathematics, technology and philosophy and with their own development make strides in all these areas.**

**The emphasis is that a vegetarian diet has always been responding for not only to the well being of our society, but also for the all-around development of intellectual capabilities, economical and scientific diets, a healthy physique, and a peaceful state of mind.**

**Modh. Fazal**



ॐ Mahviraya Namah

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Jain Meditation International Center  
New York City

## **VEGETARIANISM**

### **A Compassionate Approach to Life**

I would like to start this article with a quotation that aptly describes today's subject that is Vegetarianism: A Compassionate Approach to Life.

**"Unseen they suffer, unheard they cry.  
In agony they linger, in silence they die.  
Is it nothing to you, all ye who pass by?"  
-Anonymous.**

These are the lines that express the pain and suffering of the animals that are subjected to exploitation and torture for the human greed.

It is a sad to see that the innocent, dumb and defenseless creatures are being put to cruel pain far from the human eyes. The thought itself makes one's heart bleed with anguish and grief. How can we as human beings sit quietly when our younger brothers and sisters are in terrible state? Is it not our duty to protect and help them? But how difficult it is to predict man for, "Man is an actor. He acts all manner of men, and each one is a lie. Only the animal in him is real," says William Saroyan. Probably he is right by saying so, for the bestiality in the man has created a violent and destructive world in which we live today.

There is so much suffering going on in this world behind the curtain, that it is a highly guarded secret. How long shall we pretend to believe that animals have no souls and so they feel no pain. It is time to wake up from our slumber and ignorance and face the truth. Animals are living beings just like you and me and as we suffer from pain and agony they do also. Let us stop being violent and act to end the cruelty that is meted on the dumb and innocent creatures. For violence begets violence and love begets love.

To begin with let us see animals as living beings and not as things that are made for human beings to use and consume. For they are lives full of emotions and feelings that experience pain and pleasure as we do. As Dr. Albert Schweitzer the Nobel Peace Prize Recipient in 1952 said in his book "A Place for Revelation" that "wherever you see life- that is you. What is this recognition, this knowledge apprehended by the most learned and most childlike alike? It is 'Reverence for Life,' reverence for the impenetrable mystery that meets us in our universe, an existence different from ourselves in external appearance yet inwardly of the same character with us. Terribly similar, awesomely related. This dissimilarity, the strangeness between us and other creatures are here removed. Reverence before the infinity of life

ॐ Mahviraya Namah

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means the removal of the strangeness, the restoration of shared experiences, and of compassion and sympathy."

In this way when we learn to see the animals as ourselves we change our perception of them and become more compassionate towards them. When such an understanding dawns on us, the first change occurs in the food pattern. One starts to observe what one puts into the body where the soul is housed. For we know that, we are what we eat. What we eat reflects in our thinking and our thinking reflects in our action. If we want a healthy body, the body should be provided with healthy and wholesome diet, pure and untainted by bloody food. If we want a healthy mind, the mind should be provided with inspiring and positive thoughts.

One is often not aware of the fact that when one eats meat, one takes in protein along with the chemicals that are injected into the animals to fatten them up and antibiotics to control diseases and viruses. One also forgets that in flesh, the negative vibrations of pain, fear and rejection exist, and they permeate in every cell of the human body creating there the feeling of fear, pain and rejection. Meat contains no essential nutrients that cannot be obtained directly from plant sources. By cycling grain through livestock, we lose 90% of the protein, 96% of the calories, 99% of its carbohydrates and 100% of the fiber.

How does one hope to live with good feelings of health, happiness and sound mind when negative vibrations of pain blended with chemicals are working in the body? These are the main causes that lead to the fatal diseases of the mind and the body. That is the reason why we see so many people suffering from emotional, psychological and physiological diseases. Meat-centered diets are linked to many kinds of cancer, most notably cancer of the colon, breast, cervix, uterus, ovary, prostate and lung.

Statistically, approximately two million Americans die each year of which 68% are victims of the three major chronic diseases in which diet is major contributory factor: heart disease, cancer and stroke. The foods that have been singled out for special concern in connection with these diseases are eggs, meat, poultry, sea-food, animal fat and many more. If the body is fed with pure, natural and wholesome food, that involves minimum of violence, minimum of environmental damage and minimum of ecological imbalance it helps create harmony within the body and harmony without.

It is good to know the statistics. It takes 273 litres of water to produce 450 grams of wheat ie. (1228.5 cups of water), 1136.5 litres of water to produce 450 grams of rice and approximately 9092 to 27,276 litres of water to produce 450 grams of meat. A chicken processing plant uses 454 million litres per day – enough to supply the water needs of 25,000 humans. Livestock are responsible for consuming 80% of the world's water supply. A litre is 4 ½ cups of liquid.

Methane from cattle accelerates the global warming and the ozone layer depletion. PETA's (People for the Ethical Treatment of Animal) research shows that 26 billion animals are killed for food in the U.S. alone each year (9



*Bhagwaan Mahaveer*  
*in the eyes of a poet*

*It is good to forget, it is better to forgive  
Mahaveer has taught us, 'live O' man, and let live'  
Mahaveer was human – a great soul,  
but we turned him into Bhagwaan (God);  
we should be practicing his principles in our lives,  
but we positioned them skillfully in the scriptures.  
we should be installing his spirit in the temples of our hearts,  
but we ceremoniously installed his marble idols in stony temples  
his life is venerable, estimable and worth imbibing in practice,  
but we remain imprisoned in our rituals of prayer and worship of him.*

**English adaptation of Hindi**

**Poem composed by**

**Shri Champa Lal**

**Chordia, Jaipur, India**

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billion land based, 17 billion aquatic). In this way when man lives a life involving gross violence like these he becomes a terrible threat to himself and to the entire planet.

The planet's entire petroleum reserves would be exhausted in 13 years if the whole world were to take on the technological methods used in the U.S. that produce the standard American meat-centered diet.

Trees are being cut down at an alarming rate all around the world for meat production. If people made radical change in their diet only in U.S. alone 200 million acres could be returned to the forest.

If one becomes a vegetarian he saves 2,400 animals in a lifetime thus becoming a blessing to oneself and a blessing to the Mother Earth.

Today we see many people around the world slowly becoming aware of the animal abuse and environmental pollution and are turning vegetarians. Though it may be for religious reasons, for ethical reason, for ecological reason or for health or environmental reason. Whatever the reason may be the awareness is gaining momentum day by day and people are questioning their beliefs and conditioning. If one can try this way of diet for few months from today one can find out for themselves the change in the state of mind and the body.

Let us see what vegetarianism means in today's world.

The term Vegetarian is derived from the Latin word *vegetus* meaning "whole, lively, sound, fresh." Thus a vegetarian is one who does not eat any meat, fish, fowl or eggs. There are those who consider themselves to be vegetarians even though they eat eggs. So the vegetarians are divided into three categories:

- (1) Lacto-ovo-vegetarians : those that include milk, dairy products and eggs in their diets;
- (2) Lacto-vegetarians : those that include milk, dairy products but no eggs in their diets;
- (3) Vegans : those that do not include any animal products like milk, cheese, curd (yogurt), butter or eggs in their diets (most even eschew honey).

A vegetarian thus can easily sustain on foods like grains, legumes, beans, nuts, seeds, vegetables and fruits that are good sources of protein, vitamins, minerals and other nutrients.

We just saw the ethical, ecological and the health point of view of vegetarianism.

Now let us address the philosophical aspect of the issue in brief.

Since time immemorial scriptural studies and researches have revealed one thing that is common to all living beings and that is the desire to live and to be happy and not to die and be unhappy. But man in his pursuit of pleasure and happiness forgets this and goes to the extent of exploiting everything and

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everyone for his greed. To satisfy his yearning he engages in violent acts like hunting, killing, confining, or taking the life of freely roving innocent creatures and ignores their right to live happily. In this way, not only does he abuse the living creatures, but in turn abuses him self by doing this. He forgets that he too is part of the planet and cannot remove him self from the universal law of vibrations of the living which is, that which you throw out comes about.

To kill someone one has to be callous inwardly and then take a life. When one acts from a state of hard heartedness, one is gradually erasing the goodness in the self and reaching a point of hating everyone including the self. If one does not have reverence for one's own self, how can one have reverence for other living beings? So in this way the act of brutality perpetuates and the vicious circle of hate and violence continues.

One never stops to think that eating meat for taste involves much pain and torture to a life! A life that cannot be created in the laboratory! A very precious life with a strong will to live! A life that needs time to unfold its own destiny on the earth, for a premature death breaks the cycle of natural expression of that life. The philosopher Plutarch said, "But for the sake of some little mouthful of flesh, we deprive a soul of the life and time it had been born into the world to enjoy."

Very often people ask the question, "Why then, kill vegetables if not animals?" The Jain school of thought answers this question precisely. According to Jain philosophy, all life is divided into five categories: one sense, two sense, three sense, four sense, and five-sense beings having the sense of touch, taste, smell, sight and hearing. Vegetables are one-sense beings having only the sense of touch and animals are five-sense beings having all the five senses. The more the number of senses the more evolved the life is and more the feeling of pain. Life has to go through a laborious and strenuous process to evolve from one sense being to five-sense being. By slaughtering an animal one destroys completely the evolutionary progress of that life, which it has attained through suffering and pain. The vegetable kingdom has not yet reached the blood "consciousness" which the animals and humans have. So the degree of pain is less. Where there is blood, there are more feelings, more emotions and greater possibility of feeling deep pain.

Here I would like to quote the views of Roshi Philip Kapleau on the above subject. He says that, "Flesh eaters often say that if you eat only vegetables you are also taking life. What, then is the difference between taking the life of, say a pig and that of a vegetable? He answers: all the difference in the world. Does a potato cry out when it is taken from the earth the way a calf does when it is taken from its mother? Does a stick of celery scream in pain and terror when it is picked the way a pig does when it is being led to slaughter and is having its throat cut? And how sad, lonely, and frightened can a head of lettuce feel? We don't need a polygraph to demonstrate that plants have consciousness of a sort, but this consciousness is obviously of a rudimentary kind far different from that of mammals that have well developed nervous systems."

ॐ Mahviraya Namah

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**Nathaniel Altman said, “ a vegetarian actually eats fewer plants than a meat-eater does, because the animals that the meat-eater has for dinner consumed thousands of pounds of plants in order to reach slaughter weight.”**

**It is a fact of life that our present stage of evolution calls for the eating of plants in order to survive. Until we find a way of getting our nutrient from the sun we have to take it from the plant kingdom thus doing the least amount of harm to the sentient beings.**

**Two thousand and six hundred years ago, Lord Mahavir, the last prophet of Jainism and exponent of non-violence and compassion emphasized that thoughts that govern our actions are the products of the food we eat. The food that feeds the system has a definite influence on the person physically as well as emotionally, psychologically and spiritually. Healthy, whole and harmless foods give rise to healthy whole and harmless thoughts. Once the thoughts are harmless and healthy, the actions also reflect the same qualities. Weakness in character always develops in those who are in poor health, mentally or physically.**

**Science has discovered in recent years that character and personality are attributes of the inner workings of the body and have a great bearing upon our success in life and in our happiness. The personality reveals and expresses itself through the physical body. The expression of the face, the smile, which is the manifestation of joy, happiness and compassion, reveal the personality within. Without a healthy body, these manifestations are not possible.**

**Thus vegetarianism means a compassionate approach to life, expressing our reverence for all life forms including ourselves- from the minutest micro-beings to the macro- beings, from the lowest developed consciousness to the highest developed consciousness.**

**I would like to end this paper with an Affirmation of Peace.**

**O Hidden Life, Vibrant in Every Atom  
O Hidden Light, Shining in every Creature  
O Hidden Love, Embracing All in Oneness,**

**May each of us who feels as One with Thee  
Know that we are therefore One with every other.**

----- XXXXXX -----



*...Doing business without advertising is like winking at a girl in the dark,  
You know what you are doing, but nobody else does.*

*...A man is not old as long as he is seeking something  
The pain of the mind is worse than the pain of the body.*

*...The half of the LIFE is if the  $\frac{3}{4}$  of life is LIE.*

*...The man that doesn't make mistakes does not usually make anything.*

*...It takes less time to do a thing right than it does to explain why you did it wrong.*

*...He who waits to do a great deal of good at once, will never do anything.*

*...Defect is not the worst of failures. Not to have tried is the true failure. The finest inheritance you can give to a child is to allow it to make its own way completely on its own own feet. Do not take life too seriously, you will never get out of it alive.*

*...Take each day one at a time. Do not look back and grieve over the past, for it is gone. Do not worry about the future, for it has not yet come. Live in the present, and make it so beautiful that it would be worth remembering.*

*...Let every day be a dream we can tell. Let every day be a love you can feel.  
Let every day be a region to love.*

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## GREAT MEN'S VIEW ON JAINISM

**"In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that therefore it is of great importance for the study of philosophical thoughts and religious life in ancient India."**

**-- Dr. Herman Jacobi**

**"What would be the condition of the Indian Sanskrit literature if the contribution of the Jains were removed? The more I study Jain literature the more happy and wonder struck I am."**

**-- Dr. Hertel, Germany**

**"Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more that Jain teachings will be proven."**

**-- L. P. Tassetori, Italy**

**"I adore so greatly the principles of the Jain religion, that I would like to be reborn in a Jain community."**

**-- George Bernard Shaw**

**"I say with conviction that the doctrine for which the name of Lord Mahavir is glorified nowadays is the doctrine of Ahimsa. If anyone has practiced to the fullest extent and has propagated most the doctrine of Ahimsa, it was Lord Mahavira."**

**-- Mahatma Gandhi**

**"Mahavira proclaimed in India that religion is a reality and not a mere social convention. It is really true that salvation can not be had by merely observing external ceremonies. Religion cannot make any difference between man and man."**

**-- Dr. Rabindranath Tagore**

**"Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its Ahimsa doctrine."**

**-- Justice Ranglekar, Bombay High Court**

**"The Jain monk (Sadhu) leads a life which is praised by all. He practices the vows (vratas) and rites strictly and shows to the world the way one has to go in order to realize the atma (soul). Even the life of a Jain householder is so faultless that India should be proud of him."**

**-- Dr. Satischandra Vidhya Bhushan**

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## Compassionate Quotes

Non-violence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from various kinds of sins and resultant sufferings and is able to secure his own welfare.

--Mahavira

The time will come when men will look on the murder of animals as they now look on the murder of men.

--Leonardo da Vinci

Until we extend our circle of compassion to include every living creature we cannot enjoy 'World PEACE'.

--Albert Schweitzer

'Thou shalt not kill' does not apply to murder of one's own kind only, but to all living beings and this commandment was inscribed in the human breast long before it was proclaimed from Sinai.

--Leo Tolstoy

We should be able to refuse to live if the price of living be the torture of sentient beings.

--Mahatma Gandhi

The highest religion is to rise to universal brother hood; and to consider all creatures your equals.

--Guru Nanak

Let us pray that our food should not be colored with animal blood and human suffering.

--Chitrabhanuji

Blessed are the merciful for they shall obtain mercy.

--Jesus Christ

Animals cannot speak, but can you and I not speak for them and represent them? Let us all feel their silent cry of agony and let us all help that cry to be heard in the world.

--Rukmini Devi Arundale

Cruelty is the obvious cancer of modern civilization.

--Rev. A. D. Beldon

Anything that can feel pain should not be put to pain.

--R. M. Dolgin

Sympathy for the lowest animals is one of the noblest virtues with which man is endowed.

--Charles Robert Darwin

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Rajen, Pratibha, Eric and Rachel Shah



**“The things that will destroy us are: politics without principle;  
pleasure without conscience; wealth without work; knowledge  
without character; business  
without morality; science without humanity; and worship without  
sacrifice.”**

**-Mahatma Ghandi**



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# Jainism Not An Atheism

*A guide for separating myth from reality*

By Herbert Warren

*Around the year 1900, Herbert Warren was a young man in England whose questioning of his Anglican faith led him to study under the great Jain scholar and barrister Virchand R. Gandhi. A product of British skepticism, Warren embraced Jainism and its codes of nonviolent ethics and would later write a number of works explaining them relative to other current ideologies, including this piece which was republished in India by The World Jain Mission (Etah) under guidance of Elcharya Muni Shri Vidya Nandji.*

Those who believe in a creator sometimes look upon Jainism as an atheistic religion, but Jainism cannot be so called.

Jainism does not deny the existence of 'God' (*Siddha, Paramatman*). God is described in Jain scriptures, but there is a difference between the description of God as given in these books and the description given in the religious books of other faiths. The chief difference is that while God is described in the books of some other faiths as being a creator and ruler, God is not so described in the Jain books. God, according to the Jain description is an all-knowing and perfectly happy soul with infinite capacities for activity: a pure and perfect soul without any material body, a being that cannot perish or become degenerate.

To disbelieve in the existence of a thing is not the same as simply not attributing to that thing some particular quality. In believing in the existence of soul in a pure and perfect state Jainism cannot be classed with those who do not believe in the existence of soul different from matter [materialists]. Pure soul and 'God' are in reality one and the same thing, and the final goal of any particular soul is to become pure and perfect; in other words, to become a God with all the attributes of divinity which, in the Jain faith, do not include creating and ruling.

Atheists, properly speaking, are those who deny the existence of soul and maintain that there is no such thing as a soul distinct from matter. They assert that what people call 'soul' is nothing but an outcome of a particular combination of atoms of matter, and that when that particular combination is impaired, the soul becomes extinct.

According to Jainism every living soul [*Jiva*] has existed from eternity, and from eternity souls have ever been emerging from the ordinary embodied worldly condition, and will continue for all time to do so; but they never come down from this condition of Godhead to the condition of souls in the ordinary embodied states.

From all eternity the ordinary soul has been indulging in false attachment and aversion to other things. Ignorant of its own nature, and by reason of this indulgence it is never at ease. Upon the abandonment of this attachment and aversion the soul becomes calm and tranquil, and when completely free from the influence of these unnatural activities, the soul lives its natural life and



becomes all-knowing, permanently happy, and immortal. In short, it becomes a 'God'. Thus Jainism does not deny the existence of God, but it does deny that in Godhead there is the quality of creating and ruling other things and beings by punishment and reward.

---

Now let us see whether the qualities of creating and ruling can be attributed to Deity without impairing His other qualities, or whether attributing those qualities to the Deity involves contradictions and defects, without contributing to the virtuous conduct of man and to his salvation.

Those who believe 'God' to be a creator [creationists] can be divided chiefly into two classes: (1) those who regard three things as eternal, viz., God, soul and matter, saying that out of the latter two God makes the universe; and (2) those who hold that only God is eternal and nothing else. This latter class may be again divided into (a) those who believe that God created the world out of nothing, and (b) those who believe that God created the universe out of himself.

With regard to the first class, viz., those who believe that God, matter and souls are eternal and that God makes the world out of matter and souls, it is obvious that, given matter and souls with their attributes and conditions, they are quite sufficient, by their mutual interaction, to make a world. Hence, there is no need of any interference by a Deity.

Further, perfection and all-happiness must be attributed to Deity; and being thus perfect and happy, he could not wish to create a world, for a desire to create a world would indicate a want in a Deity, and a want is not consistent with the idea of perfection. Thus by attributing creation to Deity the qualities of perfection and happiness are destroyed.

Moreover, it is admitted that ordinary living beings suffer pain and misery, and that salvation from these pains and miseries can be obtained by obeying the precepts of 'God' as given to the world [that is, through his rulership]. But creating souls and bringing them into the pains and miseries of the world, and then afterwards giving them precepts by acting upon which they can release themselves from these pains and miseries, is not an act of wisdom. For an omniscient and almighty being, who should put a thing into an unsatisfactory condition and then give it rules for its betterment, could not be called wise and benevolent.

Again, an omniscient being has no need of testing anybody or anything to see what it will do; and if it be said that 'God' put souls into this world to see which of them would obtain salvation and which would not, then the omniscient quality of the Deity is destroyed.

Again, to attribute creation to Deity is not consistent with goodness, because with a perfectly good creator there would be no evil or impurity in his creation. No worldly ruler desires bad acts to be committed in his country; but worldly rulers are not omniscient and omnipotent, and they cannot therefore prevent such acts from being committed in their kingdoms. However, Deity is to be considered as perfectly powerful and benevolent as well as omniscient, and therefore no evil deeds could be committed if Deity were the creator of the world, for he would not give his creatures the power of committing such deeds.

The same is the case in relation to sorrow, pain, disease and poverty. If it be said that pain and disease are the result of the evil deeds of those who suffer these things, then, if Deity is regarded as the creator who gave people the power of doing evil deeds and afterwards punishes them for exerting that power, such a Deity would lack the quality of goodness. For what would one think of even an earthly father who, seeing his son about to commit some evil deed and being able to prevent him, took no action in the matter, but punished the son afterwards for his sin?

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***-Mahatma Gandhi***



# THE PATH UNLIKE ANY OTHER: HOW & WHY I CAME TO FOLLOW JAIN PHILOSOPHY

Gabriel E. Figueroa

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Almost everyone has experienced a moment of incredible clarity and insight wherein everything makes sense and seems to fall into place. Usually, these moments are instantaneous and go as quickly as they come. I experienced such a moment of great clarity and tremendous insight the first time I encountered Jain philosophy. The difference was that this clarity and insight have continued to be a part of my life as I learned more about Jainism.

I was raised in a Catholic family. We were never particularly religious. I did go through the motions of the Catholic sacraments, but my heart was not really in it. Part of me always felt that Catholicism was not spiritually fulfilling. I really didn't look into other faiths right away, but I gradually withdrew from attending Mass and church functions.

At the age of 18, I was in my senior year of high school and became friends with an existentialist. He really opened my eyes though our conclusions were somewhat different. He would ask me these really thought-provoking questions. I would answer them. He would then question my answer. And I would answer his questions. Of course, he would question my answers. I would get so frustrated thinking that nothing could be answered in absolute terms. My friend would always find a question. My mind had always been very logical, and this sent me searching for answers that were not so easily reduced. Simultaneously, I had a spiritual void that needed to be filled.

My search led me to look at some different religious traditions. For me, the most fascinating, devotional, and logical were the Indian religions. At that time, I did not know that what I liked about the Indian religions was the contribution

of Jainism. I began considering the notion of karma and reincarnation, non-violence, and respect for all living beings. I thought about vegetarianism and began to feel a sense of guilt about eating meat. Everything seemed to be pointing me in the direction of Ahimsa. Finally one day I knew I could no longer eat an animal and so I stopped. In my first year of vegetarianism, I learned as much as I could about vegetarianism. I started to realize the cruelty to animals in all animal products and promptly made a move from ova-lacto vegetarian to vegan. I quit using eggs (which I had taken reluctantly anyway), dairy products, honey, leather, wool, silk, etc. Also, I remember reading about Jainism in a book about vegetarianism and feeling a strong attraction to Jain ideals. The small blurb made me hungry to learn more about this truly beautiful spiritual path. It was from this time that I remember the feeling of insight and great clarity.

I began reading everything I could find about Jainism. Most of what I did read was written by misinformed westerners who viewed Jainism as some sort of offshoot of Hinduism. There were great distortions about the origins, teachings, and practices of Jainism. I did manage to obtain some accurate information from some Jain organizations as well as get to know some Jains personally, so I began to learn more. The more I learned, the more I started to realize that I had been fortunate enough to find the true path. Not only did I find it logically appealing, but also intuitively I felt as if I were already aware of the truths of Jainism but that they were harbored deep within me.

After studying Jain philosophy for a few years, I found that I wanted to practice it more in daily life. I knew there were Jain rituals but did

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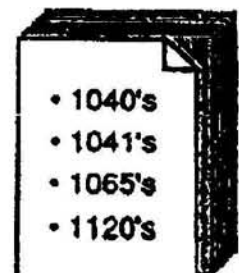
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not understand what they or their significance were exactly. I also had never been to a Jain temple. Though I have always considered true practice more important than ritual. I wanted to learn more. This was very difficult. I found that many Jains whom I met were unfamiliar with the meaning behind the rituals. I had the opportunity to stay with a nice Jain family in Houston. They were very hospitable and also quite knowledgeable about different Jain rituals. I went to the Jain Center in Houston and attended the Young Jain Association Southwest Regional Conference in 1996. This made a tremendous difference in my understanding by allowing me to see how others practiced Jainism.

I found that like any other path, there were many who were uncertain about their faith. There was also confusion among younger people as to whether Jain concepts were truly practical in this society at this time. I met many who possessed incredible knowledge about Jainism but admitted their practice was not always as it should be. I was amazed that there were a number of non-vegetarians. I was disillusioned to find that Jainism was taken for granted by many of those who had been born into it. How could the 'true path' be ignored?

In thinking about it, I came to realize that I was dealing with a phenomenon that happens in all religious traditions. It had happened to me; I had not accepted my own religious upbringing and had questioned much of what my elders told me was the "right" thing to do. If I had simply accepted it all, I would have never been exposed to Jainism (or for that matter many other interesting and beautiful philosophies). How else could one ever really know if Jainism was the true path?

I began to realize that unless one had really done some self-examination or already had a strong inner knowing, then there would probably always be a level of doubt about this or any path. On top of that, we live in a society where we are inundated with marketing that encourages us to

live our lives as the corporate giants see fit. At every turn, there is a McDonalds or KFC fast food restaurant. Even schools encourage us to eat and behave in ways that are contrary to the teachings of Jainism. Following a code of Ahimsa may appear impossible when we are strongly urged to do things that violate it and are surrounded by those who contradict it constantly.

No wonder there is so much confusion among Jains living in North America. I had felt the same confusion about Catholicism, though I had not had quite the same struggle between the rules of Catholicism and the standards of society. My confusion had led me into a search for true spirituality that resulted in tremendous growth for me. I never returned to Catholicism but did come to appreciate it more as a result of my quest. I was truly lucky because I had examined other religions before coming to find Jainism; thus I was able to see the essential differences and saw that Jainism had some characteristics that were very unique. These unique characteristics made me realize that Jainism was a path unlike any other.

I will now explain some of what really had an impact on me. Jainism recognizes that we alone are responsible for our destiny. This is both frightening and liberating. It is frightening to those who have been conditioned to believe that by worshipping the proper god in the proper religion their ultimate goal will be achieved. These worshippers rely on an external agent rather than on their own soul. It is also frightening to those who engage in activities that violate the sanctity of the soul, because they realize that they will have to experience the consequences of their actions. It is liberating because we realize that we hold the key to the ultimate goal. We can do it, and we have instructions on how to do it. No one else can do it for us. Those who achieved the goal of liberation were humans too. We can transform ourselves to be like they are, step by step.

Ahimsa is found to a certain extent in most

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religious traditions, but only in Jainism is it given paramount importance. The Tirthankaras recognized that all beings' souls are the same regardless of the body they inhabit. Underneath the karmic matter is a pure soul whether one is a grasshopper or a human being. Most of the time we confuse the body for the soul. But Jain philosophy teaches us that soul is primary and all souls are important. Simply because one soul inhabits the body of a chicken does not make that soul less important. It is better to strive to help other souls and not hurt them. Vegetarianism is a small but effective step that helps us to minimize violence towards other beings. It is a great place to start, but Jain philosophy teaches us that if we are to realize our soul we need to go further. We need to purify our thoughts towards others and ourselves. We need to realize that when we harm others, we harm ourselves. There are many things we can do or refrain from doing that will truly help us and ultimately help others through example.

Everything in Jainism ties into the idea that we are independent beings that are responsible for our own destiny through our thoughts and actions. So we can understand why it is important to be non-violent. The Jain code of conduct is based on non-violence totally, because this is the only way to begin on the path to liberation. For instance, why is it important to be truthful? Through lies, we hurt others with our words and then we hurt ourselves. Why should we not steal? Isn't stealing also a form of violence?

What about wrong thinking? What if we think we are better than others? These are forms of violence in and of themselves, and they lead to greater forms of violence in our actions. Anekantavada helps us to act non-violently

towards others by allowing us to see things from a different perspective. All religious paths give us rules, and most attribute them to a higher power.

In my heart, I knew from the beginning that Jainism was the true path. Once I realized that only Jainism was so thorough in providing us with a path to liberation and ultimate happiness, I knew in my mind it was the true path. I still am inspired by other religions and study them to learn more about them. They help me to be able to relate to others and gain additional viewpoints. They enrich me, but I personally find that Jainism is so much deeper in all respects.

We pretend we don't notice, but we are souls. So how can we help but notice? For me, Jainism is extremely practical. Jain meditation has provided tremendous power in my life. It has a cleansing quality that bathes my soul. It allows me to see the potential God in all living beings. I find that I am able to remove negative thoughts and emotions. I feel happier in my daily life. I still have challenges, but I view them in a different light. I know when I ignore my soul, I suffer. I have realized that when I neglect meditation or somehow break any of the principles of Jainism, the consequences tend to show themselves very quickly. It can be a struggle at times doing what we know is right, but it is also very rewarding. In any case, Jainism allows us to realize that everything is a choice. This is a very powerful idea that can and will transform our lives if we remember and practice it. 🌸

*Gabriel Figueroa is an editor for American Vegan Magazine. Though raised in a Catholic family with roots in Guatemala, he has closely followed Jainism for six years. Mr. Figueroa has studied philosophy and Asian Studies extensively and works in the marketing of hardware and software technologies.*

## *Song of Peace*

*"We are the living graves of murdered beasts,  
Slaughtered to satisfy our appetites,*

*We never pause to wonder at our feasts,  
If animals, like men, can possibly have rights,*

*We pray on Sundays that we may have light,  
To guide our foot-steps on the paths we tread.*

*We're sick of war, we do not want to fight,  
The thought of it now fills our hearts with dread*

*And yet we gorge ourselves upon the dead.  
Like carrion crows, we live and feed on meat,*

*Regardless of the suffering and pain  
We cause by doing so. If thus we treat*

*Defenseless animals for sport or gain,  
How can we hope in this world to attain*

*The PEACE we say we are so anxious for?  
We pray for it, o'er hecatombs of slain,*

*To God, while outraging the moral law,  
Thus cruelty begets its offspring – War."*

*—George Bernard Shaw*

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# COURAGE TO BE DIFFERENT, TO BE JAIN, AND TO REMAIN JAIN IN THE WESTERN CULTURE

Payal Kapadia

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“Courage is doing what you’re afraid to do. There can be no courage unless you’re scared,” said Eddie Rickenbacker, U.S. World War I ace and an industrialist. We don’t need courage to be different, to be Jain, to remain Jain in the Western culture and today’s environment. Living in the United States does make it a little hard to follow it because we do live on the land where most of the people are not friendly to animals and himsa is done. It’s not easy to follow our principles here, but it’s not impossible either, and we don’t need courage, we need practice and the right environment.

Courage is needed when we are doing something for the first time. When I sat behind the driving wheels for the first time, I needed courage. But with practice and the right environment, I was able to get used to driving. It seemed that I didn’t need courage after that time. In the same way support of our parents, practice, and environment are important to follow the right beliefs, so courage is needed to be different.

If Buddhists, Muslims, Hindus, Jews, etc. can follow their religion in the Western culture, then why can’t Jains follow their religion! Upon uttering a few words by Pujya Pramukh Swami Maharaj of Swaminarayan Organization, thousands and thousands of Hindus devote their life and time in helping the humanity, regardless of what culture they live in. Despite living in a different cultural environment, they did not leave their culture and principles behind. For a whole month, Muslims can fast and pray without making an excuse of living in the Western culture. So what if we live in the Western culture, aren’t we still Jains! Do Jains here think that since we are living in a Western cultural environment we should live like a westerner and follow their

culture and compromise our own principles? I believe we should definitely adapt good things from the surroundings but also never forget our principles and culture.

It is true that we are a minority. Not many people know about Jainism, so I think it’s our job as Jains to let the world know about Jain principles. I remember, until middle school when someone asked me what religion I followed, I would say Hinduism, thinking that they wouldn’t know about Jainism. But as I grew older, I understood I was wrong. “Why did I never say that I was a Jain?” Then in high school, I began to tell that I am a Jain and they would ask what Jainism is about. I would tell them as much as I knew, and at that time I didn’t feel the need of courage. All my Indian friends from high school were either Hindus or Muslims. Some of them ate meat, but when I visited their home, they made sure that there was no meat in the house. I don’t eat potatoes, onions, and garlic so they cooked all the food pure Jain. I’m not saying about Hindu friends only but also Muslim friends. I think that if you stand up for the right beliefs everyone will respect you. You don’t need courage to stand up for the right beliefs.

Sometimes we underestimate our religion as well as ourselves. We become so involved in the Western environment, that at times we forget our roots. I remember last year on Diwali, a friend of mine and I went to the Swaminarayan temple for darshan, and I was so surprised to see how many teenagers had come there. I had never seen that many teenagers in our Jain Center ever for anything unless there was a party or picnic hosted by the Center. It’s sad to realize how many Jain parents never tell their children to come to Jain Center. They leave that decision up to them.

ॐ Mahviraya Namah

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These kinds of situations keep us from being like Hindu teenagers. In the future, we might need courage to follow Jainism, because we would have adapted more to Western culture.

I feel that in times to come Jainism might disintegrate. I am afraid to say that we, the new generation, might have no one to look up to. We go to Jain Center hoping to learn something new, but come back with a disappointment after seeing the way adults argue in general body meetings. We go to Jain Center hoping to volunteer, but are unable to accomplish it because we don't get enough encouragement and support from the adults. I don't know "this is the kind of impression they want us to live with." I can guarantee that if these kinds of immature acts continue in the future, it surely will be the reason for the downfall of Jainism. If the parents are not involved in informing their children about our culture or religion and encourage them to follow Jainism, then the coming generation cannot

understand the difference between the two cultures. And it will be too difficult later to teach them because it will then be too late. They will be gone too far into the Western culture and it would be hard to bring them back.

Living in the Western culture should make us strive to tell others about our culture, our values, and our religion. We should be proud to have been born in this great religion. Instead of making an excuse of living in the Western culture, we should make that a strong point and follow it. We don't need courage to be different, to be Jain, to remain Jain in the Western culture and environment. All we need is the right belief, right view, and support of our parents and Jain society to remain Jain in this Western culture and in today's environment. ❁

*Payal Kapadia is a sophomore at University of Houston. She is pursuing career in Genetics. She is a team player and participated at the Jain Academic Bowl in Chicago, 2001.*



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## Are ABCDs Confused About Jainism

Dr. Jhankhana Jina Shah

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Originally, the editors of the JAINA souvenir suggested as an essay topic the question, "Why Are ABCDs Confused About Jainism?" As an American born Jain, I see the term "ABCDs" (American Born Confused Desis) as implying that India born Jains are clear and only those who are American born are confused about desi culture. I'd like to rephrase the question as: Are ABCDs confused about Jainism?

We have to acknowledge that there is a lot of confusion about Jainism, which is not only among those of us who are American born or among those living in America. In an increasingly materialistic and acquisitive global culture, it is difficult for Jain communities to value the learning of a philosophy of renunciation. But it is not only in modern times that Jain laypeople (shravaka) have found it hard to focus on our religion. As Vastupal Parekh discussed at the Young Jain Professionals' Convention in October 2002, the Jains in India have abdicated, for hundreds of years, their responsibility for learning and practicing Jainism to the sadhvis and sadhus. Often the principles of simplicity, non-possessiveness, and non-violence were practiced as lacto-vegetarianism inside the home, monetary donations from wealthy men, and fasting with other ritual practices from women and the elderly. Often laypeople did not have the inclination to learn about other ways to live by Jain principles.

Our grandparents and parents certainly were comfortable with the way they practiced Jainism in India, and these practices are harder to follow in the United States without constant cultural reinforcement. However, I would suggest that these practices are themselves limited. Many parents have not had any opportunity to read important Jain books or to integrate meditation into their busy lives. At their core, they are still confused by many aspects of Jainism, and it is no

wonder that many of the children are as well.

Perhaps it does not have to stay that way. So-called ABCDs and other modern Jains have an opportunity to take a fresh look at Jainism. Let's take a closer look at what we would like in the future of Jainism and Jain institutions and how the American Jain experience can shape our contributions.

### **The Future of Jainism and the Importance of Learning Jain Principles**

Jainism of the future (as well as of the present) should be relevant and practical to the world. It should relieve suffering, both internal and mental, and external and materialistic. Jainism needs to be non-sectarian. Mahavir opposed caste as an institution, and yet to our detriment, we have adopted the concept of Jains, or even smaller community/sect subsets, as castes for social purposes. Our challenge is to learn Jain principles so that we can see the common spirit behind different traditions. Then with the openness of anekantvad, along with the discernment of samyak darshan, we can selectively take the best from many cultures and religions.

Our learning should be facilitated by reading, discussions, electronic resources, and direct experience. The more quality materials we have in English, the more accessible Jainism will be for young people and especially from those outside of India. Interaction is important along with reading. Discussions work better than lectures. Good quality resources on CD-ROM and the Internet can make it easy to find information. Of course, learning by direct experience is the most powerful way to learn. Service and meditation are some examples of spiritual experiences that can help us to learn and practice compassion. We need to keep on learning in all of these ways for Jainism to flourish.

**Jai Jinendra**

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## **The Gap Between Theory and Practice: A Source of Confusion**

Young people are very sensitive to the gap between what people say and what they do. They are quick to point out hypocrisy and it drives them away from Jain institutions. If it seems that American born youth are more confused, it may just be that we are willing to voice the discomfort that we feel with this gap. For example, certain Jain organizations have become yet one more battleground for individuals to invest their egos in particular positions. We talk about aparigraha, and yet there are blatant displays of wealth at Jain functions, with the promise of better karma for those who are able to pay for the privilege of a special puja. We talk about the potential of all souls to reach perfection, and then we tell young girls to focus on their bodies and clothes, as if they are on display and will be judged.

Why there is a gap between theory and practice? Some of our practices have been derived from the Indian culture more than from the Jain religion. At the Young Jains of America Convention in 1998, a teenager described her confusion about her parents' insistence that she cover her head in a Jain temple. She could not articulate all the reasons and she was confused. But I will try to outline some of the reasons that I find covering of women's head in a temple inconsistent with laypeople's behavior. If the idea is to think and behave modestly and simply (like a Jain sadhavi), why do women dress in a decorative and colorful way with so much gold and silk in the temple? Also, none of the men cover their head. If the head was to be covered to show respect to the murtis, shouldn't men show respect also? Rather, it seems to follow a general Indian practice with a profound influence from Islam and Judaism, in which women cover their head to discourage men from having inappropriate thoughts in the temple. Placing the burden of controlling men's mind on women does not have a basis in Jain principles and is out of place in American culture. Also, many of our puja ceremonies, while imbued by monks with a particular Jain symbolism, appear from the outside, like

Hindu ceremonies. If we don't understand the symbolism, there is nothing particularly Jain about the pujas we perform.

There is an even more basic reason for the gap between theory and practice. We have innumerable barriers, including kashayas, ego, anger, fear, and other illogical, subconscious aspects of ourselves that keep us from fulfilling our best intentions. While young people challenge hypocrisy, they are themselves susceptible to the same kashayas that they see in others, so all of us need to be aware of it and learn to forgive.

## **How Jain Institutions Can Help Us to Develop Spiritually: From Confusion to Creativity**

Despite the pitfalls of institutionalized Jainism which I have alluded to, Jain organizations can help us in our development. Early in life, we understand only concrete things. Rituals and pujas characterize abstract concepts. As we mature, we can think more and more abstractly. We can understand the symbolism behind concrete objects and events. We can begin to think critically of how Jainism applies to the modern world, rather than simply following a prescribed set of rules. Instead of only worshipping the images of those who meditate, we can also start to emulate what they are doing, by learning to meditate.

Our organizations have followed a developmental cycle with which most readers will be familiar. The kids of the first wave of immigrants in the 1960s and 1970s, after their parents founded local and national Jain organizations, formed their own social and religious network, Young Jains of America (YJA). The older group among the second generation has grown out of YJA, into another organization called Young Jain Professionals (YJP). As the population of Indians in the United States as well as in organizations such as YJA and YJP have grown, an increasing number of second generation American born Jains are at home in both cultures. Many so-called "ABCD" Jains have moved beyond cultur-



al confusion or conflict to a comfortable Jain and Indian-American identity. Some have incorporated many aspects of multiple cultures and religious traditions into their lives. Confused Jains have become creative Jains!

As development progresses, however, we will have new challenges. It is not clear to me, if the young people now in YJA and YJP, will be invited to contribute their experiences to Jain institutions in America? Because both of these groups have age caps, there are finite limits to our participation in them. If we cannot help to drive the agenda and activities of our local Jain centers and the federation of Jain Associations in North America (JAINA), will we need yet another group? It would be unfortunate to have yet more splintering within our tiny community.

So, finally, my answer to the question of whether ABCDs are confused about Jainism is

that some are, but no more than other Jains, and many have creatively risen to the challenge of overcoming their confusion to make contributions for the community. However, we need to keep on discovering new ways to encourage these contributions.

We have a great tradition of strength and mutual support in the Jain community all over the world. Let's stay away from labels that imply that some of us know the "right way" to be Jain and others are confused. If we learn from each other and encourage spiritual progress, we can maximize our contributions to the world. ❁

*Jina Shah has learned and taught Jainism at JAINA, YJA, YJP and local Jain events in the United States. She has also participated in Jain events in India, London, and Kenya. She is a family physician who works with the Centers for Disease Control as an Epidemic Intelligence Service Officer.*

ॐ Mahviraya Namah

Congratulation to all to finish our dream and vision.  
With best wishes to Tulsa Jain Sangh on the  
Auspicious occasion of Pratishtha Mahotsav  
May 29,30 & 31 2004

From  
Aruna, Kanti, Mitul and Himali Shah

Late Shantaba, Jethalal Shah  
Vasantben, Kishorkant Gopani  
Madhukanta, Amratlal Shah  
Yogini, Rasiklal Shah  
Premila, Rajnikant Shah  
Hansa, Dilip Shah  
Dina, Chandrakant Shah

Late Zaveriba, Shantilal Kothari  
Hiraben, Maganlal Sanghvi  
Hira Mahasukhlal Kothari  
Subhadra, Late Jayantilal Kothari  
Indira, Jawahrlal Kothari  
Urmila, Chandrakant Kothari  
Late Joystna, Mahendra Shah

*Non violence and kindness to living beings is kindness to oneself. For thereby one's own-self is saved from various kinds of sins and resultant sufferings and is able to secure his own welfare*

JAINAM JATTE SILASHNAM

**THANK YOU**

**CHANDRAKANT KOTHARI  
VADODRA, INDIA  
(Aruna's Brother)**

**FOR ALL YOUR HELP  
TIME AND EFFORT TOWARDS  
PRABHASAN SUPERVISION**

**WE APPRECIATE ALL THE WORK  
YOU HAVE DONE FOR US.**

**ARUNA K. & KANTI J. SHAH  
MITUL K. & HIMALI K. SHAH**



- ❖ એક ભવના 'આનંદ' માટે, "અનંત-ભવોનું આમંત્રણ" આપતાં પહેલાં હે સાધક, તું જરા વિચારજે!
- ❖ આજના યુવાનો Heroin (હેરોઈન = એક માદક દ્રવ્ય) અને Heroine (હિરોઈન = નટી) પાછળ પાગલ બની પોતાનું પૌરુષત્વ ગુમાવી રહ્યા છે.
- ❖ ઉપાશ્રયો વધાર્યે શું વળે, જે યોગ્ય ઉપાસનાઓ થતી ન હોય? (સ્થાનકો વધવાથી સાધનાઓ વધે એવો કોઈ નિયમ નથી)
- ❖ 'પાત્રતા' પ્રમાણે જ 'પ્રાપ્તિ' હોય છે (પાત્રતા = પ્રારબ્ધક પુરુષાર્થ)
- ❖ મોક્ષ-મંજિલે ન પહોંચાડે એ 'માર્ગ' શું કામનો? (એ 'મોક્ષમાર્ગ' હોતો જ નથી)
- ❖ "ઉક્ષળતા" (ક્રોધી) જીવનો "ઉપદેશ" પણ "ઉપકારી" બનતો નથી
- ❖ "સંસાર-ભાવ" ન છૂટે તો, સો વરસનું સાધુપણું પણ શું કામનું?
- ❖ "હોય ભેદ ભલે કાષ્ટમાં — બાવળ કે ચંદનતણા, પણ 'રાખ' થયા પછી કોઈ ભેદ નથી. હોય ભેદ ભલે સંસારમાં — અમીર કે ગરીબતણો પણ 'રાખ' થયા પછી કોઈ ભેદ નથી"
- ❖ 'વેદ' ના 'વખત'માં ન ફસાઈ જાય એ ખરે જ 'વિરલો' હોય છે!
- ❖ 'વખત' ને 'વેડફી' નાખનારને, 'વખત' જ 'વેડફી' નાખે છે!
- ❖ વચનગુપ્તિ (મૌન) સેવનારને પ્રાયઃ "વચનલબ્ધિ" પ્રાપ્ત થાય છે. (મૌન પણ એક 'તપ' છે)
- ❖ "અનંત નો અંત આવે જ નહિ" એ સત્ય હોવા છતાં, 'અનંત'ને આંબવા માટે અમુક 'અજ્ઞ' લોકો પ્રયાસ કરે છે. એવો પ્રયાસ 'એળે' (વ્યર્થ) જ જવાનો. અપેક્ષાઓ-આશાઓ અનંત છે તેની પૂર્તિ કદી શક્ય નથી. હા! ઘટાડી જરૂર શકાય!
- ❖ 'સરળતા' એ "સાધનૃષી સીડી"નું સૌથી પ્રથમ "સોપાન" (પગથિયું) છે.
- ❖ આત્મધ્યાન-અનુપ્રેક્ષાઓ આદિ વડે, આત્માનો અલૌકિક-અદ્ભૂત આનંદ અનુભવી શકાય છે.
- ❖ "લખપતી" હોય કે "લંકાપતિ", આખરે તો તેને "લાકડાં" ભેગું જ થવાનું હોય છે. (પૂણ્ય હોય તો ચંદનના નહિતર બાવળના તો ખરા જ!)
- ❖ 'સુખ'નું સરનામું કાં તો આપણને ખબર નથી અને કાં તો ખબર હોવા છતાં તેને અન્ય સ્થળે શોધીએ છીએ — તેથી જ આપણે દુઃખી થઈએ છીએ. "જે જ્યાં છે, તે ત્યાંથી જ મળશે — જે જ્યાં નથી, તેને ત્યાં શોધવાથી કદી પ્રાપ્ત નહિ જ થાય.
- ❖ પેટની ભૂખ તો કદાચ બે ચાર રોટલી-શાક વગેરેથી સંતોષાઈ જાય છે, પણ સત્તાની ભૂખ — "Power Hunger" કેમેચ સંતોષાથી નથી. અશાંતિનું મુખ્ય કારણ આ સત્તાની ભૂખ જ છે. દેશ-દેશ વચ્ચેના યુદ્ધનું આ જ મુખ્ય કારણ છે.

— ડૉ. મધુસુદન મોદી

## Bhagwaan Mahaveer in the eyes of a poet

*It is good to forget, it is better to forgive  
Mahaveer has taught us, 'live O' man, and let live'  
Mahaveer was human – a great soul,  
but we turned him into Bhagwaan (God);  
we should be practicing his principles in our lives,  
but we positioned them skillfully in the scriptures.  
we should be installing his spirit in the temples of our hearts,  
but we ceremoniously installed his marble idols in stony temples  
his life is venerable, estimable and worth imbibing in practice,  
but we remain imprisoned in our rituals of prayer and worship of him.*

English adaptation of Hindi

Poem composed by

Shri Champa Lal

Chordia, Jaipur, India

## With Best Wishes

Ramaben Daftary

Gautam, Shweta, Sohum, Shivani, Dallas, TX

॥ आ यागश्चरावजयतेतराम् ॥

### WHAT IS LIFE ?



|                        |              |
|------------------------|--------------|
| Life is a challenge    | Meet it.     |
| Life is a gift         | Accept it.   |
| Life is an adventure   | Dare it.     |
| Life is a sorrow       | Overcome it. |
| Life is a tragedy      | Face it.     |
| Life is a duty         | Perform it.  |
| Life is a game         | Play it.     |
| Life is mystery        | Unfold it.   |
| Life is a song         | Sing it.     |
| Life is an opportunity | Take it.     |
| Life is a journey      | Complete it. |
| Life is a promise      | Fulfill it.  |
| Life is a love         | Enjoy it.    |
| Life is a beauty       | Praise it.   |
| Life is a spirit       | Realise it.  |
| Life is a struggle     | Fight it.    |
| Life is a puzzle       | Solve it.    |
| Life is a goal         | Achieve it.  |

ABOUT LIFE FROM GEETA

Best Wishes from Kusum & Bhupendra Master

**Our Special Thanks To**  
**Kanti Shah**  
**(President of Tulsa Jain Sangh)**

We appreciate his dedication, time and efforts to complete the project of building the Tulsa Jain Center and arranging the Pratishtha Mahotsav

**From:**  
**Tulsa Jain Sangh, Inc.**

**Our Special Thanks To**  
**Mukesh Shah and Family**

For providing free space and related expenses for our Old Derasar for the past 12 years since 1993. We appreciate his general contributions towards our vision and goal.

**From:**  
**Tulsa Jain Sangh, Inc.**

**Our Special Thanks To**  
**Kishor Mehta**

For his dedication and support towards finishing construction of Tulsa Jain Center

**From:**  
**Tulsa Jain Sangh, Inc.**

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## **Tulsa Jain Sangh**

**On its Auspicious Pratishtha Mahotsav**

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**The 13<sup>th</sup> Biennial**

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## **The Present**

Don't undermine your worth by comparing yourself with others. It is because we are different that each of us is special.

Don't set your goals by what other people deem important. Only you know what is best for you.

Don't take for granted the things closest to your heart. Cling to them as you would your life, for without them, life is meaningless.

Don't let your life slip through your fingers by living in the past or for the future. By living your life one day at a time, you live ALL the days of your life.

Don't give up when you still have something to give. Nothing is really over until the moment you stop trying.

Don't be afraid to admit that you are less than perfect. It is this fragile thread that binds us to each other.

Don't be afraid to encounter risks. It is by taking chances that we learn how to be brave.

Don't shut love out of your life by saying it's impossible to find.

The quickest way to receive love is to give; the fastest way to lose love is to hold it too tightly; and the best way to keep love is to give it wings.

Don't run through life so fast that you forget not only where you've been, but also where you are going.

Don't forget that a person's greatest emotional need is to feel appreciated.

Don't be afraid to learn. Knowledge is weightless, a treasure you can always carry easily.

Don't use time or words carelessly. Neither can be retrieved.

Life is not a race, but a journey to be savored each step of the way.

Yesterday is History, Tomorrow is a Mystery and Today is a gift: that's why we call it - **The Present.**

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## હે ભગવાન

વિપત્તિમાં મારી રક્ષા કરો, એ મારી પ્રાર્થના નથી,  
પણ વિપત્તિમાં હું ભય ન પામું, એ મારી પ્રાર્થના છે.  
દુખ ને સંતાપથી ચિત્ત વ્યથિત થઈ જાય ત્યારે  
મને સાંત્વના ન આપો તો ભલે,  
પણ દુખ પર હું વિજય મેળવી શકું એવું કરજો.  
મને સહાય ન આવી મળે તો કાંઈ નહિ  
પણ મારું બળ તૂટી ન પડે,  
સંસારમાં મને નુકશાન થાય  
કેવળ છેતરાવાનું જ મને મળે,  
તો મારા અંતરમાં હું તેને મારી હાનિ ન માનું તેવું કરજો.  
મને તમે ઉગારો - એવી મારી પ્રાર્થના નથી,  
પણ હું તરી શકું એટલું બાહુબળ મને આપજો.  
મારો બોજો હળવો કરી મને ભલે હૈયાધારણ ન આપો  
પણ એને હું ઊંચકી જઈ શકું, એવું કરજો.  
સુખના દિવસોમાં નમ્ર ભાવે તમારું મુખ હું ઓળખી શકું,  
દુખની રાતે, સમગ્ર ધરા જ્યારે પગ તળેથી ખસી જાય  
ત્યારે તમે તો છો જ - એ વાતમાં કદી સંદેહ ન થાય, એવું કરજો.  
- રવીન્દ્રનાથ ટાગોર

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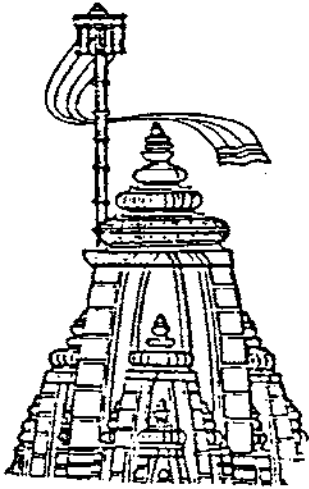
ક્ષમાપના

હે ભગવાન ! હું બહુ ભૂલી ગયો, મેં તમારાં અમૂલ્ય વચનોને લક્ષમાં લીધાં નહીં. તમારાં કહેલાં અનુપમ તત્ત્વોને મેં વિચાર કર્યો નહીં તમારાં પ્રણીત કરેલા ઉત્તમ શીલને સેવ્યું નહીં તમારાં કહેલાં હયા, શાંતિ, ક્ષમા અને પવિત્રતા મેં ઓળખ્યાં નહીં. હે ભગવન્ ! હું ભૂલ્યો, આથડ્યો, રગબ્યો અને અનંત સંસારની વિટમ્બનામાં પડ્યો છું. હું પાપી છું. હું બહુ મદોન્મત્ત અને કર્મરજથી કરીને મટીન છું. હે પરમાત્મા ! તમારાં કહેલાં તત્ત્વ વિના મારો મોક્ષ નથી. હું નિરંતર પ્રપંચમાં પડ્યો છું. અજ્ઞાનથી અંધ થયો છું. મારામાં વિવેકશક્તિ નથી અને હું મૂઠ છું, નિરાશ્રિત છું, અનાથ છું. નિરાગી પરમાત્મા ! હવે હું તમારું, તમારા ધર્મનું અને તમારા મુનિનું શરણ ગ્રહું છું. મારા અપરાધ ક્ષય થઈ હું તે સર્વપાપથી મુક્ત થઈ એ મારી અભિલાષા છે. આગળ કરેલાં પાપોનો હું હવે પશ્ચાતાપ કરું છું. જેમ જેમ હું સૂક્ષ્મ વિચારથી ઊંડો ઉતરું છું તેમ તેમ તમારા તત્ત્વના ચમત્કારો મારા સ્વરૂપનો પ્રકાશ કરે છે તમે નિરાગી. નિર્વિકારી, સચ્ચિદાનંદસ્વરૂપ, સહજાનંદી, અનંતજ્ઞાની અનંતદર્શી, અને ત્રૈલોક્ય પ્રકાશક છો. હું માત્ર મારા હિતને અર્થે તમારી સાક્ષીએ ક્ષમા ચાહું છું. એક પળ પણ તમારાં કહેલા તત્ત્વની શંકા ન થાય. તમારા કહેલા રસ્તામાં અહોરાત્ર હું રહું એ જ મારી આકાંક્ષા અને વૃત્તિ થાયો ! હે સર્વજ્ઞ ભગવાન ! તમને હું વિશેષ શું કહું ? તમારાથી કંઈ અજ્ઞાનરૂપું નથી. માત્ર પશ્ચાતાપથી હું કર્મજન્ય પાપની ક્ષમા મુશ્કેલી છું.

ॐ શાન્તિ: શાન્તિ: શાન્તિ:  
સત્સંગી ભાઈ-બહેનો તરફથી

## સમરો-મંત્ર

સમરો મંત્ર બલો નવકાર, એછે ચૌદ પૂરવ નો સાર  
 એના મહિમાનો નહી પાર, એનો અર્થ અનંત અપાર ॥૧॥  
 સુખમા સમરો, દુઃખમા સમરો, સમરો દિન ને રાત  
 જીવતા સમરો, મરતા સમરો, સમરો સૌ સંગાથ ॥૨॥  
 જોગી સમરે ભોગી સમરે, સમરે રાજા રંક  
 દેવો સમરે દાનવ સમરે, સમરે સૌ નિઃશંક ॥૩॥  
 અડસઠ અક્ષર એના જાણો, અડસઠ તીરથ સાર  
 આઠ સંપદા થી પરમાણો અડ સિદ્ધિ દાતાર ॥૪॥  
 નવપદ એના નવનિધિ આપે, ભવ ભવ ના દુઃખ કાપે  
 વીર વચન થી હૃદય થાપે પરમાત્મ પદ આપે ॥૫॥



### નવકાર મંત્રનો છંદ.

સમરો મંત્ર ભલો નવકાર, એ છે ચૌદ પૂરવનો સાર;  
 એના મહિમાનો નહિ પાર, એનો અર્થ અનંત અપાર. ૧  
 સુખમાં સમરો, દુઃખમાં સમરો, સમરો દિવસ ને રાત;  
 જીવતાં સમરો, મરતાં સમરો, સમરો રાત્રી સંઘાત. ૨  
 યોગી સમરે, ભોગી સમરે, સમરે રાજા રંક;  
 દેવો સમરે, દાનવ સમરે, સમરે સુખ નિઃશંક. ૩  
 અડસઠ અક્ષર એના જાણો, અડસઠ તીરથ સાર;  
 આઠ સંપદાથી પરમાણો, અડ સિદ્ધિ દાતાર. ૩  
 નવપદ એના નવનિધિ આપે, ભવોભવનાં દુઃખ કાપે;  
 વીર વચનથી હૃદયે વ્યાપે, પરમાત્મ પદ આપે. ૫

## SAMARO MANTRA

SAMARO MANTRA BHALO NAVKAR, YE CHHE CHAUD PURAV NO SAAR.  
 YE NA MAHIMA NO NAHI PAAR, YE NO ARTH ANANT APAAR.

SUKH MAA SAMARO, DUKH MA SAMARO, SAMARO DIN NE RAAT.  
 JEEVATA SAMARO, MARATA SAMARO, SAMARO SAU SANGAATH.

JOGI SAMARE, BHOGI SAMARE, SAMARE RAAJA RANK.  
 DEVO SAMARE, DANAV SAMARE, SAMARE SAU NISHANK.

ARSATH AKSHAR YE NA JAANO, ARSATH TEERATH SAAR.  
 AATH SAMPADA THI PARMAANO, AR SIDDHI DAATAAR.

NAVAPAD YE NA NAV NIDHI AAPE, BHAV BHAV NAA DUKH KAAPE.  
 VEER VACHAN THI HRIDAY THAAPĒ, PARAMAATAM PAD AAPE.

**With Blessings From The Heart  
&  
Best Wishes To**

***Tulsa Jain Sangh***

**For A Successful & Grand  
Pratishtha Mahotsav  
2004**

**From  
Kantaben, Mukesh, Varsha  
Ronak, Nimisha Shah**

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ON THIS AUSPICIOUS OCCASION.

- PRATISHTHA MAHOTSAV -

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